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Religious Communications.

To the Editor of the Christian Observer.

MEMOIR OF BOSSUET, BISHOP OF
MEAUX.

AMONG divines of learning and abilities who have appeared in modern times, there are few whose lives are more calculated to excite interest and curiosity in the mind of the general reader, than Bossuet, the celebrated Bishop of Meaux. His acuteness and energy of intellect were so remarkable, his learning was so great, his station in the Romish Church so conspicuous, his influence so powerful and extensive, and his industry and activity so unwearied and incessant, that he must be numbered amongst the most extraordinary characters, not only of his own age, but perhaps of any period of the world. I cannot but think, therefore, that a memoir of his life may be acceptable to your readers; particularly if drawn up, as I should desire it to be, with that intermixture of devotional and practical remark, and that regard to general religious benefit, which, I trust you will allow me to say, have always honourably distinguished the pages of your miscellany.

The information contained in the following memoir is chiefly taken from the *Eloge Historique de Bossuet*, published in the *Journal des Savans* of September 8, 1704, a short time after his death. This piece is very well written; but the reader who may choose to consult it will find that the writer of the following article is indebted to it for little more than a series of dates and facts.

F.

Jacques Benigne Bossuet was born at Dijon, the capital of ancient Burgundy, now the principal town of the Department of the Cote d'Or, on the 27th of September 1627. He sprang from a family, the members of which had distinguished themselves in the profession of the law, and had acquired reputation in the parliaments of Dijon and of Metz.

He gave early and premature symptoms of that celebrity at which he was ultimately to arrive. His talents and industry were far above his years. It was probably on account of these promising appearances, that his friends marked him out for the sacred function of the Christian ministry, even during his childhood. He pursued his first studies under the superintendence of the Jesuits at Dijon, and made a rapid progress in scholarship. By those who are accustomed to trace the operations of the human mind through the various successive stages of life, this circumstance will not be disregarded. His early acquaintance with the Jesuits, his respect for their learning and abilities, and his gratitude for their instructions, might contribute, among other causes, to form that strong attachment to the Romish communion, and that zeal for its interests, which so strikingly distinguished him throughout his whole career.

At the proper age he was sent to the university of Paris, and there went through the usual courses of divinity and philosophy. He manifested a very particular taste for theological studies; and his genius

in this respect, according to the remark of one of his biographers, proclaimed him the future champion of the Romish Church. In taking the degree of doctor in divinity, it was a custom for the candidate to prostrate himself before the altar, and there to give a solemn pledge of his determination to dedicate his whole future life to the service and defence of the Catholic religion. Ceremonies of this kind are apt, in course of time, to degenerate into a mere form. But Bossuet seems, upon this occasion, to have been animated with all the ardour of devout sincerity. He went through the ceremony like a man in earnest, and implored of God, with tears, that he might be so far honoured, as to become, if necessary, a martyr for the sake of religion.

It would be contrary to all probability, as well as argue an utter want of charity, to suppose that he was acting a part upon this occasion. He, no doubt, entered upon his sacred function with the spirit of one who loved it, and was prepared to discharge its duties with fidelity and zeal. But sincerity and devotedness of character, however creditable in themselves, only render a man of learning and abilities the more formidable, when they are not embarked in a good cause. When we consider that Bossuet was the defender, and perhaps in a great measure the promoter, of that most cruel and oppressive proceeding, the revocation of the edict of Nantes, we cannot but be reminded of our Saviour's words; "The time cometh when he that killeth you will think that he doeth God service." Here was sincerity indeed; but sincerity devoid of moderation, and probably alloyed by a large mixture of worldly policy and bitterness. One of the worst effects of the spirit of persecution is, that it can hardly ever be brought into action, without the indulgence of those wrathful and malignant tempers which it should be the constant study of every Christian to eradicate from

his bosom. May we be preserved from all approaches to this spirit!

Bossuet became first Archdeacon, and afterwards Dean, of the Episcopal Church of Metz. Here he soon found an opportunity of manifesting his zeal for the doctrines of Rome. The Protestants of this place were under the guidance of some divines of learning and acuteness, who did every thing in their power to confirm the members of their persuasion in the principles of the Reformation. The chief of these divines was Paul Ferry, a well known writer in controversial theology. He published a book about this time, entitled "*Catechisme general de la Reformation*;" in which, by the confession of Bossuet's eulogist, he unfolded with considerable plausibility the "*pretended*" errors of the Romish Church, and pointed out the absolute necessity of reform. The intrepid archdeacon of Metz would not suffer this tract to remain long unanswered. He *refuted* it, says his biographer, in a work which was a sort of prototype of the far-famed Exposition, of which I shall have occasion to speak hereafter. His labours were attended with considerable success. Several strayed sheep, it was boasted, were brought back to the Catholic fold: some wavering minds were confirmed; and even some Protestant pastors appear to have afforded a triumph to Popery, by retracting their opinions, and coming over to the Romish Church. The youthful arm which could produce such effects as these was doubtless the arm of a Samson.

During this period, he also began to distinguish himself as a preacher. His learning, talents, and eloquence, in this capacity, attracted the attention of the court. Louis XIV. with all his faults, (and those faults were neither few nor small), was unquestionably a discernor and a liberal patron of genius under whatever form it might present itself. Bossuet could not long remain concealed; and he was soon singled out

for preferment. According to the report of his contemporaries, he was in the main faithful to his charge, and throughout his public ministrations displayed an apostolical fidelity and boldness, regulated by a considerable share of discretion. There is nothing in his published discourses to belie this report. They are indeed too often employed in the discussion and defence of topics peculiar to Popery; but they also contain much valuable matter, of a devout and practical complexion, without any symptoms of accommodation to the pernicious maxims, vices, and follies of the age. These remarks apply to his sermons properly so called. His funeral orations, which form the grand basis of his celebrity, will be considered more particularly hereafter.

Apart from any considerations at present respecting the character of the church to which Bossuet belonged, it may be remarked generally, that it is no slight praise in those who profess to be ambassadors for Christ, to *stand before kings* and great men without fear; and to enforce the holy maxims and unbending morality of the Gospel, in the presence of those whose lives are too often one continued act of rebellion against its dictates and requirements. It has sometimes happened, indeed, that the practice of the preacher has been well known not to accord with his public instructions; and whenever that is the case, the most faithful preaching may be listened to without offence. But there is reason to believe, that the private life of Bossuet was not liable, upon the whole, to this censure. Indeed, his unwearied studies and indefatigable activity in his profession could have left him but little leisure, comparatively, for a corrupting commerce with the world. The example of Massillon proves that it is possible, though it is to be feared not very common, for an ecclesiastic to breathe the atmosphere, and even to prosper within the precincts, of a court, without

being found wanting in faithfulness, or contracting any material stain upon his reputation. It will not be denied, however, that the situation is one of great difficulty, demanding a double portion of caution, watchfulness, and prayer. A humble Christian, who is deeply sensible of the corruption and infirmity of his nature, will hardly seek such a situation of his own accord; though, should it meet him in the path of duty, he is privileged to look for a supply of heavenly grace sufficient for surmounting the worst temptation to which he may be exposed.

In 1669, Bossuet was promoted to the Bishoprick of Condom, and soon after received a still higher proof of the king's esteem, by being appointed to superintend the education of the dauphin. This choice of a tutor for the young prince met with universal approbation. He was no sooner established in his important post, than he took a step which manifested great disinterestedness and a high sense of duty. Finding that his new employment would be inconsistent with a due discharge of the pastoral functions of his diocese, he determined to resign the bishoprick. This measure of course procured him much applause, and tended to confirm and increase the good opinion which his countrymen had from the first entertained of his fitness for the station to which he was now called.

May not this conduct of Bossuet afford some profitable hints, with respect to the holding of pluralities? This subject is of so tender a nature that it is difficult to touch upon it without giving offence. In the present state of our ecclesiastical revenues, pluralities may be sometimes unavoidable, as there are some bishopricks and livings too poor to be held, without them, so as to allow the holder to perform the duties which are expected of him in society; and which, in the case of our prelates, necessarily involve considerable expense. In other instances also, as those of deaneries, prebendal

stalls, and archdeaconries, the slight duties and residence required can hardly be said to be inconsistent with the performance of episcopal or pastoral functions. But surely the exercise of a strict spirit of Christian moderation and disinterestedness would operate to prevent the common recurrence of this ecclesiastical scandal; for such undoubtedly it is, in spite of all the arguments by which it is defended. The pluralist should consider, that by keeping possession of two or more benefices, in cases where one is sufficient for his comfortable maintenance, he not only takes upon himself a cure of souls to which he is unable to give his personal superintendence, but also deprives some other clergyman, perhaps as worthy as himself, and more needy, of a due provision in the ministry. But, according to the French Proverb, *l'appetit vient en mangeant*; and such is the force of custom, supported by great authorities, that we sometimes see clergymen, whose general piety and faithfulness it would be uncharitable to call in question, "lading themselves with the clay" of earthly treasures and emoluments. Let them take care that, with their higher privileges and more scriptural communions, the popish prelate, Bossuet, do not put them to shame when summoned to render their account.

The following anecdote is related of Bishop Burnet, who was a most decided enemy to pluralities. Once when a clergyman came to receive institution from him for a second benefice, he asked the applicant how he intended to provide for the duty of his new preferment. The clergyman replied, that he intended to undertake it by proxy; upon which the bishop remarked, that *there was no such thing as being sent to eternal punishment by proxy*. There was certainly not much mildness, nor perhaps strict propriety, in the observation, as thus applied, since there might be circumstances that would render the plurality allowable. But it shewed

the bishop's high sense of the importance of pastoral obligations, and may prove a useful admonition to those who are not afraid to multiply such engagements, without necessity.

Burnet, in his work on the "Pastoral Care," informs us, that dispensations for pluralities were first granted by the third Lateran Council, held in the twelfth century. They were introduced, therefore, or at least established, in the darkest and most corrupt age of Popery, and are not the least detrimental of those innovations which Popery has heaped upon the Christian church.

Bossuet, being now released from the superintendence of his diocese, gave up his time chiefly to the care and instruction of his illustrious pupil. The industry of the master was rewarded by the rapid improvement of the scholar. His reputation increased continually, and reached the ears of Innocent XI., who had just been raised to the papal throne. The new Pontiff expressed a wish to be made fully acquainted with the process of education adopted by Bossuet; in consequence of which the latter wrote to him, sending him the desired information. This letter was published in 1709, by his nephew, the Abbe Bossuet, and was prefixed to a work composed for the dauphin, entitled, "*Politique, tirée des propres Paroles de l'Ecriture Sainte*." The pope was much struck with the simple recital which Bossuet gave of his administration in the task of educating the prince, and made known his satisfaction by letters filled with praises, and containing the strongest expressions of approbation and esteem.

The pope was doubtless right in regarding Bossuet as one of the ablest supporters of the tripple crown that had ever appeared, and a defender of his claims peculiarly well adapted for that particular age, when no defence, which did not combine a show of moderation with acuteness of intellect, would have answered the purpose of an apology. Bossuet, if he was not sufficiently

aware of the weakness of his own cause, was at least conscious of the prevalence of the opinions against which he had to contend, and of the great number of pious, learned, and able men by whom those opinions had been maintained and defended.

Among the works which he composed at this time, for the instruction of the dauphin, was an "Abrege de l'Histoire de France;" several elementary treatises on the sciences and philosophy; and, above all, the far-famed "*Histoire Universelle*," which Voltaire couples with his "*Oraisons Funebres*," and says that these are the two works which have conducted their author to the temple of immortality. It is to be hoped, that the learned prelate looked forward to a more glorious and blessed immortality than any which these literary productions will confer. It cannot be denied, however, that the "*Universal History*" is a masterly performance, and perhaps the finest specimen of historical epitome that was ever presented to the world. It displays the highest degree of judgment, skill, and taste. The art of compressing much in a small compass was never more happily exemplified: at the same time, every thing is perspicuous, and the connexion of events is preserved with admirable dexterity. It is to be regretted that such a beautiful sketch should cease to be visible at the reign of Charlemagne; a period after which it could not have failed to become more and more interesting to the general reader*.

It might be supposed that the composition of so many works, together with his constant superintendence of the dauphin's education, would have left him without room for any other employment. But, in the midst of these various and

laborious occupations, he found time for preaching; as well as for writing treatises in defence of the Catholic religion. His zeal, activity, stores of learning, and facility of composition, furnished him with ample resources. He sought amusement and relaxation, merely by varying his employments. He frequently entertained himself with a small number of select acquaintance, distinguished for their talents and erudition, who met at his house for the purpose of discoursing upon the contents of the sacred volume. Each individual contributed the result of his observations and inquiries; and Bossuet summed up the whole at the close, "with a mixture of modesty and intelligence," says the writer of the "*Eloge*," "that was truly admirable." His intelligence and acuteness no one can call in question. His perfect humility will appear subject to more doubt before we have done with his history. Bossuet was, like many others, who, fully understanding and valuing their own mental superiority, are disposed to appear very modest when every thing is yielded to their discernment, but are subject to great irritation when contradicted or opposed by those from whom they are led to expect unreserved reverence and submission. His "*Notes sur les Pseaumes*," published in 1691, and those "*sur les cinq Livres de Salomon*," published in 1693, were the result of these friendly conferences. It was his intention to have extended his commentary throughout all the books of scripture, had not unforeseen circumstances arisen to prevent the accomplishment of his wishes.

In reading the lives of Bossuet and some other men of first-rate abilities and industry, we cannot but be struck with admiration at the powers of human nature, as displayed in a single individual, endued at once with great strength of body and ardent activity of mind. But, what is still more wonderful, ardour of mind has sometimes supplied the want of constitutional vigour, and produced examples of men naturally

* The continuation of this historical epitome, said to be founded on notes which Bossuet left behind him, is a medley quite unworthy of his reputation. It is a mere daub, after the sketch of a master's pencil.

weakly, who have signalized themselves by great achievements of mental application. Such an individual was Pascal. Such, probably, was Hooker. Such too in a lower degree, was Doddridge. Does not this prove the mighty influence of mind over the corporal system? Above all, does not this energy, when apparent in good men, prove the force of religious motives and considerations; those principles, which consist in the fear and love of God; in a sense of duty; in a care of the immortal soul; and in a benevolent wish to promote the best interests of their fellow-creatures? Even setting aside for a moment the sure testimony of the sacred Oracles, can it be imagined that a being of such powers and capacities should be limited to the short span of an earthly existence, and not be destined to a continuance beyond the grave? May we not adopt the fine expressions of a heathen poet, with greater propriety than he could use them:—

Est Deus in nobis : agitante calescimus illo :
Impetus hic sacræ semina mentis habet ?

(*To be continued.*)

To the Editor of the Christian Observer.

YOUR biblical readers are doubtless aware that an elaborate work has been lately published, under the title of *Palæoromaica*, the object of which is to prove that the books of the New Testament were not originally written in Greek but in Latin. This hypothesis was one of the singular paradoxes of that learned semi-madman the Jesuit Hardouin*; with

* I might have said *complete* madman, or at least have applied to him what Voltaire remarks of some other person, that if not absolutely a madman, he had a *very particular kind of reason*; witness his hypothesis that the greater part of our pretended ancient authors are the forgeries of moderns; that Virgil's *Æneid*, for instance, was composed by a Benedictine monk of the thirteenth century: and a hundred similar absurdities, of which I shall give only the following specimen. I copy a note of Gesner from Zeunius's *Horace*, not having Hardouin's own book at hand. It relates to Horace's celebrated ode

this difference, that Hardouin boldly asserted that the Greek Testament was a translation from the Latin Vulgate; while his modern successor considers it a version of an ancient but unknown Latin copy, which unknown Latin copy *might* also itself be a version from some unknown Greek original.

The mischievous tendency of this strange hypothesis is very apparent; and as the work is written with great research and a professed, though not always well sustained, spirit of candour, it seemed to call for a refutation. This public service has been ably though briefly, performed by the pious and learned Bishop of St. David's, in a poscript to the second edition of his *Vindication of 1 John. v. 7.*" The following is a

(*Lib. ii. Od. xx.*)—"Circa hujus carminis argumentum scipsum superasse Harduinus hic videtur. Prosopopœia inquit hæc est Christi triumphantis, et Judæos alloquentis statim ac resurrexit. . . . *Biformis* vocatur Christus quia simul in forma Dei et informa servi. . . . Allegoriæ inquit pars altera sequitur, quæ *Frates Prædicatories sancti Dominici* alumnos egregie commendat. Vaticinatur enim Christus se illis præconibus Evagelii sui, per complures orbis provincias volaturum. *Alitum album* interpretatur candida veste indutum: quæ *residunt pelles cruribus asperæ*, ocreas intelligit quibus Dominicanus crura tegit," &c.

So much for the learned Jesuit's interpretation. I should not, however, have transcribed these *intepitiæ*, but for the sake of grounding on them a warning to those who are *not* Jesuits, how they fall into a similar practice of allegorising and perverting Scripture, under pretence of interpreting it. We may occasionally hear from the lips even of pious men and Protestant divines explications of Scripture scarcely one whit less far-fetched or fanciful than that of father Hardouin. Nor is it any excuse that their glosses are well meant; the learned Jesuit perhaps meant well in applying Horace's Ode to the "boots" and "white vestments" of the Dominican friars. There is great reason, however, to bless God that fanciful interpretations of Scripture seem at present not very prevalent, and are justly exploded by all sober Christians of every denomination.

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summary of his lordship's argument; than which nothing can be more conclusive. Its insertion in your pages will be interesting to many of your readers, and may assist in checking the possible spread of so injurious an opinion as that maintained by Father Hardouin and the author of *Palæoromaica*.

"The proof," says his lordship, "of the original text of the New Testament, whether Greek or Latin, must lie in a very narrow compass. I shall endeavour to shew this in a few pages; and I take my first step of the proof of a Greek original, by re-asserting the prevalence of the Greek language in the Roman empire at the time of the Apostles, and connecting with it the previous existence of the Greek translation of the Old Testament, the providential precursor of the New.

"If, from the prevalence of the Greek language at the time of the Apostles, we extend our view to the state of the Christian church in its earliest period, we shall find increasing probabilities of a Greek original. All the Gentile churches established by the apostles in the East were Greek churches; namely, those of Antioch, Ephesus, Gallatia, Corinth, Philippi, Thessalonica, &c.

"Again; the first bishops of the Church of Rome were either Greek writers or natives of Greece.—According to Tertullian, Clemens, the fellow-labourer of St. Paul, was the first bishop of Rome, whose Greek Epistle to the Corinthians is still extant. But whether Clemens or Linus was the first bishop of Rome, they were both Greek writers, though probably natives of Italy. Anencletus was a Greek, and so were the greater part of his successors to the middle of the second century. The bishops of Jerusalem, after the expulsion of the Jews by Adrian, were Greeks. From this state of the government of the primitive church by Greek ministers,—Greeks by birth, or in their writings,—arises a high probability, that

the Christian Scriptures were in Greek.

"The works also of the earliest fathers in the church, the contemporaries and immediate successors of the Apostles, were written in Greek. They are altogether silent, as to any *Latin* original of the New Testament. They say nothing, indeed, of a *Greek* original by name. But *their* frequent mention of *παραδοξα*, without any distinction of name, can mean only *Greek* originals. The testimony to the Greek original of the Epistle to the Romans given by the Syriac Scholiast, is the more remarkable, because its meaning is reversed by our author; *Romait* in Syriac, like *Ρωμαϊκῆ* in Greek, signifying (as was observed by Selden) not the Latin language, but Greek.

"But if we have in the Greek fathers no mention of a Greek original, we have the most express testimony of Jerome and Augustin, that the New Testament, (with the exception of the Gospel of St. Matthew, which some of the fathers supposed to have been written by its author in Hebrew), was originally composed in Greek. Jerome said, that the *Greek* original of the New Testament 'was a thing not to be doubted.' "

"Of all the [Latin] MSS. of the New Testament, which had been seen by Jerome (and they must have been very numerous), the author of *Palæoromaica* observes, that 'the whole, perhaps, of the Gospels and Epistles might be versions *from the Greek*.' Surely this is no immaterial evidence, that Greek was the original text; and this will be more evident, if we retrace the history of the Greek text upwards from the time of Jerome. The Greek edition nearest his time was that of Athanasius. Before him, and early in the same century, Eusebius published an edition by the command of Constantine. In the *third* century, there were not less than three Greek editions by Origen, Hesychius, and Lucianus. In the *second*

century, about the year 170, appeared the *Diatessaron* of Tatian, containing not the whole of the New Testament, but a harmony of the four gospels. And in the same century we have an express appeal of Tertullian to the *authenticum Græcum* of St Paul, which, whether it means the *autograph* of the Apostle, or an authentic copy of it, is, of itself, a decisive proof of a Greek original. Again, in the same century, before either Tertullian or Tatian, we have, A. D. 127, the Apostolicon of Marcion, which, though not an *authenticum Græcum*, was Græcum.

"To the evidence from the Greek editions of the New Testament in the second, third, and fourth centuries, and Tertullian's testimony, we may add the language of those Greek ecclesiastical writings which were not admitted into the sacred canon, but were, for the most part, of primitive antiquity;—I mean the Apostles' Creed, the letter of Abgarus to Christ, and the Answer to it: the Liturgies of St. James, St. John, and St. Peter; the Epistle of St. Paul to the Laodiceans; the Apostolical Constitutions, &c. These would never have been written in Greek, if the apostolical writings had not been published in the same language.

"On these grounds I am content to rest the argument for the Greek original for the New Testament; having, with Jerome, no doubt of that original."

After thus refuting, or rather superseding, the arguments of the author of *Palæoromaica*, the learned prelate, in conclusion, justly laments that writers should wantonly promulgate dangerous and unfounded hypotheses, calculated to distress the minds or weaken the faith, not only of the unskilful and unwary, "who," his lordship observes, "though they cannot read such lucubrations, may suffer from the ill use that may be made of them by others," but also of many "serious and better educated Christians who

may be disturbed by such hazardous speculations, without the leisure or the means of detecting their fallacies." For the repose of both these classes, the Bishop remarks,—"They who are unable to enter into these inquiries, or have not leisure for them may securely rest their faith [amidst a multitude of other evidences, internal as well as external,] on the undisputed and indisputable fact of our Saviour's resurrection; and, on the ground of its 'many infallible proofs' (Acts i. 3,) may implicitly receive all the doctrines and promises of the Gospel; always remembering that whatever has been *proved* to be true, can never be made untrue by any subordinate difficulties." This last sentence conveys a maxim of great importance, especially in the present day, when the Christian is exposed to hear objections to the validity of his faith, which, though weak and fallacious, he may not have it in his power instantly to disprove. In such cases having well ascertained the grounds of his belief by previous inquiries, let him rest firmly on the result, without allowing his mind to be unsettled by new arguments, or sophistries however ingenious. "I have a shelf in my study," said the late Mr. Cecil, "for tried authors; and one, in my mind, for tried principles and characters. When an author has stood a thorough examination, and will bear to be taken as a guide, *I put him on the shelf*. When I have *fully* made up my mind on a principle, *I put it on the shelf*. A hundred subtle objections may be brought against this principle; but my principle is on the shelf. Generally, I may be able to recal the reasons which weighed with me to put it there; but, even if not, I am not to be sent out to sea again. Time was when I saw through and detected all the subtleties that could be brought against it. I have past evidence of having been fully convinced; and there on the shelf it shall lie." Let every Christian apply this both to the evidences and the

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great principles of Christianity; he may not have before him, at all times, every link in the chain of deduction: as a mathematician may have forgotten the precise steps by which he proved a certain proposition; but the proposition he knows to be true, though the stages of proof have escaped his recollection. On these grounds, every reflecting person must agree with the learned prelate above-mentioned, in a remark which he elsewhere makes, that, "having once convinced ourselves of the *truth* of Christianity, it is childish to discuss its *falsity*: having once satisfied ourselves as to the *positive*, it is downright absurdity to try the plausibility of the negative."

CLERICUS.

To the Editor of the Christian Observer.

THE ready manner in which you have inserted my two former communications, of *Scriptural Illustrations from Burckhardt and Richardson*, induces me to present a third, selected from the publications of two or three other modern, and chiefly recent travellers. I propose to supply you with a series of articles of the same nature; which, I trust, will not only be found interesting or amusing, but also assist to allure the reader to the more diligent and *devotional* perusal of those sacred records, whose language, beauties, or statements are intended to be illustrated.

S. B.

SCRIPTURAL ILLUSTRATIONS FROM
MODERN TRAVELS.—NO. III.

Gen. xi. 31. "And Terah took Abram his son, and Lot the son of Haram, his son's son, and Sarai his daughter."

"Having entered, I sat down by my host, and the whole of the persons present, to far beyond the boundaries of the tent (the sides of which were open), seated themselves also without any regard to those more civilized ceremonies of subjection, the crouching of slaves, or the

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standing of vassalage. These persons, in rows beyond rows, appeared just as my host had described, the offspring of his house, the descendants of his fathers, from age to age: and like brethren, whether holding the highest or the lowest rank, they seemed to gather round their common parent. But perhaps their sense of perfect equality in the mind of their chief, could not be more forcibly shewn, than in the share they took in the objects which appeared to interest his feelings: and as I looked from the elders or leaders of the people, seated immediately around him, to the circles beyond circles of brilliant faces bending eagerly towards him and his guest, (all, from the most respectably clad, to those with hardly a garment covering their active limbs, earnest to evince some attention to the stranger he bade welcome), I thought I had never before seen so complete an assemblage of fine and animated countenances, both old and young: nor could I suppose a better specimen of the still existing state of the true Arab, nor a more lively picture of the scene which must have presented itself ages ago, in the fields of Haran, when Terah sat in his tent door, surrounded by his sons, and his son's sons, and the people born in his house. The venerable Arabian Sheikh was also seated on the ground, with a piece of carpet spread under him: and, like his ancient Chaldean ancestor, turned to the one side, and to the other, graciously answering or questioning the groups around him, with an interest in them all, which clearly shewed the abiding simplicity of his government, and their obedience."—*Sir R. K. Porter's Travels in Persia*, vol. ii. p. 303.

Gen. xiv. 3. "The Salt Sea."—This is what is usually called the Dead Sea. The following is perhaps the most recent description of this remarkable scene of desolation, and is deserving particular attention, not only for its fidelity, but also for that devout regard which the writer has manifested to the sacred

Scriptures:—"Leaving the banks of the Jordan, I directed my course to the Dead Sea, striking along the plain or desert in a northern direction. In the course of this ride the weather brightened, but only served to lay open, in a more frightful form, that awful scene of devastation which was, in truth, lifting up the shroud from the dreadful disfigurements of death itself. The accursed soil over which my path lay was white, resembling powder; and the rains had converted it literally into mortar. As I proceeded, my attention was widely excited by the view of regularly formed castles, fortifications, and other edifices: but on approaching them the illusion vanished; and I found they were merely masses of moving sand, which had assumed, in the course of time, these fantastical appearances. In any other place, and amongst objects of a different character, these curious deceptions in nature would have been pleasing; but here they only filled the mind with awe and dread. They seemed to be the monuments of some mysterious power which had been at work on the spot, and departed, carrying away all the traces of man and life. No language of the most eloquent writer can give a proper description of that mournful devastation which reigns in this devoted region, from the curses denounced against it, or express that solemn horror which the scene is so much calculated to inspire. This particular country must be visited, that what is reported of it may be believed. It is strikingly monumental of the tremendous wrath of God, and is held up as an everlasting warning to mankind. (Deut. xxix. 23.) A profound silence, awful as death, hangs over the lake; but the sight of its heavy waters slowly rolling before the wind, which blew at the time, accompanied with showers of rain, was even more appalling than the desolation of its shores. In this solitude I derived something like an emotion of pleasure from the sight of a hawk,

which passed over the low unnavigated waters; an incident in itself doubly pleasing, since it not only broke the course of those distressing feelings which are forced on a traveller by such awful vestiges of Divine indignation; but was a marked contradiction to the repeated assertion, that no birds can fly over the lake on account of the pestiferous vapour inhaled from its surface." *Travels in Egypt and the Holy Land*, by W. R. Wilson, p. 255.

John ii. 6. "And there were set there six water-pots of stone."—In the following extract some remarkable coincidences with the circumstances recorded in the history of this miracle present themselves to our observation. "I pursued my way to the north, went through some valleys, and in a couple of hours arrived at Cana, almost contiguous to the plain of Zebulun. Under an overpowering sun, I stopped at a fountain near the entrance of this village, to take refreshment, and, sitting down on the shattered wall which inclosed it, turned to that interesting passage of Scripture, explanatory of the six water-pots of stone used at the marriage-feast, where the modest 'water saw its God, and blushed:' on which occasion a very striking fact occurred. Six women, having their faces veiled, came down to the well at this particular moment, each carrying on her head a pot for the purpose of being filled with water. These vessels were formed of stone, and something in the shape of the bottles used in our country for containing vitrol, having great bodies and small necks: with this exception, that they were not so large, and that many had handles attached to their sides. The vessels appeared to contain much the same quantity as those which the Evangelist informs us had been employed on occasion of the nuptial celebration. It is further a remarkable circumstance, that in the Holy Land it rarely happens that men are employed for the purpose of drawing

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water: this duty devolves entirely upon females, and shews strongly that such a practice has been kept up from the earliest ages. The water of this well is pure, and is supplied by springs from the mountains about two miles distant. After the attention of the women had been arrested by my reading on the spot, one of them lowered her pitcher into the well, and voluntarily offered me water to drink with some provisions my servant was spreading out on the ground at the time. They then returned to the village with the vessels on their heads."—*W. R. Wilson's Travels in Egypt and the Holy Land*, p. 338. See also Clarke's *Travels*, vol. ii. p. 448.

Judg. v. 25. *Butter*.—One method of making butter is thus described:—"The butter set before us was particularly sweet and creamy; and on examining the process of producing it, I found only the simple machine of a skin, which, after being stripped of its outward hair, and rendered air tight, they nearly filled with cream, and then suspended from a supported beam, where two of them pulled it backwards and forwards, in unremitted motion, until the mass was formed."—*Sir R. K. Porter's Travels in Persia*, vol. ii. p. 540.

Judg. xix. 20.—"And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, and sent her into all the coasts of Israel."

"Several of my escort, being Armenians in faith, as well as birth, found themselves now engaged in a double duty, that of military service, and paying their homage at the sacred shrine. This is done in the form of sacrifice; the pilgrims taking a sheep or goat to the door of the church, where they cut off its head; when, the remainder of the flesh being thus consecrated, it is divided amongst them, and carried home to be distributed in holy morsels, to their respective friends. This cus-

tom is evidently of Jewish or pagan origin; and the probability of its having been adopted here, from some old custom of the sort attached to the valley by its old heathen masters, is something supported by the devotees not being able to say why they do it, or that it is enjoined by any ordinance of their religion."—*Sir R. K. Porter's Travels in Persia*, vol. ii. p. 631.

Hosea iv. 12.—"Their staff declareth unto them."—Similar means to learn beforehand the issue of any enterprize are made use of by the Betjuans, a tribe of the south of Africa. "Among the few articles which I procured, I must particularly mention a pair of dice, which he wore fastened to a strap about his neck. He made use of these, as I learnt, whenever he was preparing to undertake an important enterprize, and they decided beforehand whether it would turn out successfully or not. They were two bodies cut out of antelope's claws, in the form of an equilateral pyramid, with two small square plates of the same material. Only a few persons (as it appears, only priests) understand how to make them. They are generally inherited from their ancestors; and in this case they are the most to be depended upon. To see how they were used, I begged the owner of them to tell me beforehand, whether we should terminate our journey successfully. He immediately knelt down, smoothed the ground with his hand, took the dice between the points of the fingers of both hands and threw them on the ground, after pronouncing some unintelligible words, moving the hands up and down. He then bent over them, seemed carefully to contemplate the situation of each, and their direction towards each other, and in about two minutes answered that we should return home safely." *Lichtenstein's Travels in the South of Africa*, p. 518.—In p. 639.—in the explanation of the copper-plates, he says, "On the convex side of these dice are

some half raised figures, the meaning of which could not be explained to me. One of them nearly resembles a double Hebrew ש, a sign which it is well known was also in great esteem with the Jewish priests: and, like so many other things in the mode of life of this people, reminds us of the customs and opinions of the more ancient Eastern nations. These dice will besides remind the antiquarian of the Tali and Astragals of the ancients, as well as the staves of the Israelites."

Luke xx. 9, 10.—"Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard."—A peculiar mode of paying and receiving the rent of land by a part of its produce seems to be implied in this parable, and was formerly practised by the Romans, and is at present by the Italians. "Pliny the Younger, after having mentioned in one of his Epistles, that he had been cheated in his rents, goes on to say, that the only remedy was to receive them in kind, instead of money, and to appoint persons in whom he could confide, as overseers of the crops. Besides, no species of rent can be more just than that which is paid by the earth, the air, and the season." *Plin. Ep. ix. 37.*

Horace's little Sabine farm appears to have been cultivated upon this plan. He had a villicus or fattore, who seems to have superintended the five families of Contadini, amongst whom it was parcelled out.

Villice sylvarum, et mihi me redentes
agelli
Quem tu fastidis, habitatum quinque focis.
—Ep. i. 14. 1.

Steward of my woods and farm, a peaceful
scene,
Which gives me quiet, and which gives
thee spleen:
Till'd by five rustic households.

"The fattore, therefore, of the Italians answers to the procurator, or exactor, or villicus of past times: the tenants, or Contadini, to the Coloni, or Actores. (*Plin. Ep. iii. 19. ix. 37; Columell. i. 8.*) The method of gathering in kind seems also to have been established in Judea. For we may recollect, that in our Saviour's parable of the Vineyard, the man who let it out to husbandmen sent a servant not to demand payment of the money, but to receive of the fruit."—*Blunt's Vestiges of Ancient Manners and Customs in Modern Italy*, p. 220. See *Matt. xxi. 33, 34.* and *Morier's Second Journey through Persia*, p. 154; *Holderness on the Manners and Customs of the Crim Tartars*, p. 5.

1 Kings xviii. 27.—"And it came to pass at noon that Elijah mocked them, and said, Cry aloud, for he is a god; either he is talking, or he is persuing, or he is in a journey; or peradventure he sleepeth, and must be awaked."—"From earliest dawn till noon, an Italian or Sicilian church stands with portals wide. It is then closed for about three hours, after which it continues open till Ave Maria or sunset, and sometimes considerably later. Such too was the practice in ancient Italy. For as all the properties and habits of men were assigned by the heathens to their gods, that of reposing at mid-day was amongst the number. Hence was it unlawful to enter the temples at that hour, lest their slumbers should be disturbed. (*Callimach. Lavacr. Pallad. 72 edit. Spanhemii.*) Hence the gotherd in Theocritus ventures not to play his pipe at noon, for fear of awaking Pan. (*Idyll. i. 15.*) Hence too the peculiar force of the derision with which Elijah addressed the priests of Baal: 'And it came to pass at noon that Elijah mocked them, and said, Cry aloud, for he is a god: either he is talking, or he is persuing, or he is in a journey; or peradventure he sleepeth, and must be awaked.' Accordingly we read that

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those prophets did not despair of rousing their God, and inducing him to declare himself, till the time of evening sacrifice. At that hour the period allowed for repose had terminated; and when he still continued deaf to their cries, then, and not till then, their cause became altogether hopeless."—*Blunt's Vestiges*, p. 109.

Job. ii. 10.—"Thou speakest as one of the foolish women speaketh." In these words it has been supposed that Job refers to the Idumean women, who were accustomed to reproach their gods when displeased with them. Such a practice appears still to prevail among some to whom paganism cannot strictly be imputed. When disappointed by his tutelary saints, an Italian or Sicilian will sometimes proceed so far as to heap reproaches, curses, and even blows on the wax, wood, or stone, which represents them. The same turbulent gust of passion displayed themselves in the same way amongst the Romans, who scrupled not to accuse their gods of injustice, and to express their indignation against their faithless protection by the most unequivocal signs.

Injustos rabidis pulsare querelis
Cæhcolas solamen erat.—*Stat. Syl. v. 22.*
To him who smarts beneath the heavenly
rod,
Some comfort is it to reproach the god.

Upon the death of Germanicus, stones were cast by the populace at the temples in Rome; the altars were overturned, and in some instances the *lares* thrown into the streets. (Sueton. Calig. v.) And Augustus thought proper to take his revenge upon Neptune for the loss of one of his fleets, by not allowing his image to be carried in procession at the Circensian games which followed.—*Sueton. Aug. 16.* See *Blunt's Vestiges*, p. 125.

Acts xxviii. 11.—"And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux."—To this day the names

of the vessels belonging to the ports of Italy and Sicily are almost invariably sacred: and at Messina or Naples, may be seen the Swift, the Dart, the Enterprize, or the Wellington, from Liverpool, lying beside the Santa Elizabeta, the Santa Maria della Providenza, the Santissimo Core di Jesu, &c., with corresponding figures conspicuous on the prow. At the same time in the cabins of these latter will be found a Madonna or a saint, in wax, wood, or paper with a lamp suspended before it. In Sicily, the smallest boat which is paddled along shore by a fisherman or porter, would be thought not more ill appointed without an oar, than without a guardian angel, for insurance against calamity.—See *Blunt's Vestiges*, p. 32.

FAMILY SERMONS.—No. CLXX.

John ix. 4.—*I must work the works of him that sent me while it is day, the night cometh when no man can work.*

SUCH was the declaration of our Lord, when about to heal the man who had been blind from his birth. And this declaration he made good through the whole course of his life; for he was incessantly employed in performing those works for the accomplishment of which he came into our world. The works which he wrought in a few years were such as have filled the world with amazement, and such as will be attended with the most beneficial effects to mankind through eternal ages. But my design at present is to direct your attention, not so much to the works of Christ, as to that great business of life which every one ought to accomplish before "the night cometh when no man can work." For every person should, in humility, sincerity, and reliance on the grace of God, adopt the words of our Lord: "I must work the works of him that sent me, while it is

day ; the night cometh when no man can work."

Three things naturally occur to our minds from these words. First, That every man has on his hands a work of great importance, which he is bound to perform : secondly, That the period assigned for performing this work is very limited : thirdly, That his eternal welfare depends on the right performance of this work.

I. Every man has a work of great moment to perform. We must diligently work the works of him who sent us into the world, and who hath given us life and breath and all things. Our great work may be considered as divided into three main branches : first, to endeavour to secure the salvation of our own immortal souls ; secondly, to study to glorify God in the station in which we are placed by his gracious providence ; and thirdly, to perform all those duties which we owe to mankind, in order to promote their present and everlasting welfare.

Here, then, is a work of great magnitude, sufficient to occupy our thoughts, and to fill our hands, during the short period of our existence upon earth.

I. We must "*work out our own salvation*," as the Apostle enjoins us, "with fear and trembling ;" with earnest solicitude and unwearied efforts.—Our chief concern must be to consider our ways, and to turn our feet unto God's testimonies. We must listen to his voice, and hear what he says concerning us, when he calls us to repentance, humility, and to a thankful reliance on his promises of pardon and mercy, through Jesus Christ ; his only begotten Son.—*Repentance* is a great and difficult work. It demands a sincere and close examination of our hearts and lives, the breaking down and destruction of those strong-holds, those fastnesses and fortifications, which Satan had erected, with a view to keep us in subjection under his tyrannical

power. Repentance requires us to "forsake that which is evil, and to cleave to that which is good ;" to be separated from an ungodly world, and to abstain from every appearance of evil ; to deny ourselves, to take up our cross, and to follow Christ, whether through good report or evil report ; to strive earnestly against our corrupt appetites ; to renounce all ungodliness ; and to watch and pray, lest we enter into temptation. This is a work of great difficulty : a work which demands our most serious attention, our incessant prayers, and most diligent exertions. But it is a work from which we naturally shrink : we are unwilling to put on this apparently toilsome yoke ; we wish to enjoy for a season the pleasures of sin ; to spend our time on earth in ease, and, if possible, in affluence ; to "sit down," like the Israelites, "to eat and drink, and to rise up to play." If repentance is allowed to be necessary, yet it is too frequently put off till that period when the world and its delusive pleasures can no longer be enjoyed. Thus the day of life is wasted in frivolous pursuits, or sinful excesses, and "the night comes when no man can work."—*Faith* also is another thing absolutely necessary, if we wish to secure our eternal salvation. "Without faith it is impossible to please God," or to have an interest in Jesus Christ, or to become heirs of that hope which he has set before us in his Gospel. When some of our Lord's hearers inquired of him, "What shall we do, that we may work the works of God ?" he replied, "This is the work of God, that ye believe on him whom he hath sent." And indeed, to believe rightly in our Lord Jesus Christ, for eternal life, is a more difficult work than many persons are apt to imagine. It supposes much more than a mere assent to the truth of his Gospel, or a general reliance on the virtue of his Cross ; it is a work of the heart, as well as of the understanding ; it im-

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plies an abiding sense of our own guilt and misery ; an humble confidence in his grace and righteousness ; a firm and unshaken trust in his power and assistance ; an ardent desire for acceptance through him ; and a fixed determination, and daily endeavour, to live to his glory.

2. The next branch of our necessary work *has reference to those duties which we owe to God.*—Here also a large field opens to our view. Our great Creator and Preserver has a right to our services : all our works must begin, be continued, and end in his name, and have respect to his glory. When we had revolted from him, and had transgressed his commandments, he provided the means for our restoration and peace : he sent us redemption by his beloved Son ; he declared his willingness to be reconciled to us through him. Humble penitents and sincere believers are received into his favour ; are adopted into his family ; and are made heirs of his heavenly kingdom. As creatures, therefore, formed by his wisdom, preserved by his goodness, and redeemed by his grace, we are bound to glorify him with all our powers. We must engage in this branch of our work, by studying the will of our heavenly Father ; by reading his word, that we may know what he requires of us ; by calling on his name, and by offering up fervent prayers and supplications in our closets and families ; by worshipping him in spirit and in truth, on his own day, in the house of prayer ; by holding communion with him at his table ; and by partaking of those sacred emblems of the body and blood of Christ which are appointed in his church as lasting memorials of his mercy and truth : in short, we must endeavour to please God, and to work his works, by striving to “ walk in all his ordinances and commandments blameless.” We must also vindicate the honour of his glorious Majesty, and use all the means which he puts into our power for spreading abroad the

knowledge of his truth, that “ his name may be known upon earth, and his saving health among all nations.”

We shall regard this branch of our duty, if we are true Christians and servants of the Most High God, not as retaining us in a state of slavery, but as bringing us to the enjoyment of perfect freedom. By his renewing grace, we shall be enabled to act from a principle of love, and shall find ourselves amply recompensed, even in this world, by the peace and happiness which will flow to us while we conscientiously attend to our proper work.

3. The third division of our work *includes all those relative and social duties which we owe to each other.* Here is another field of incessant labour, a scene of activity, where all may be employed, from the highest to the lowest. Here rulers and subjects, masters and servants, husbands and wives, parents and children, have all their peculiar duties. No rank or condition, no age or sex, is exempted from labour ; even those who are not obliged to earn their bread by the sweat of their brow, are not allowed to pass their time in useless inactivity or vicious indulgences ; they are called by the Christian religion to constant exertions. The rich and wealthy must employ their leisure, and lay out their talents in doing good to their fellow-creatures, their brethren among mankind. They must clothe the naked and feed the hungry ; they must not only attend to their own spiritual duties, keeping themselves unspotted from the world, but must also visit the fatherless and widows in their affliction, and “ become eyes to the blind, and feet to the lame.” They must encourage those plans which have for their object the reclaiming of the vicious, and the instruction of the ignorant ; they must watch over the young, strengthen the feeble-minded, support the weak, raise up those who are bowed down, and diligently seek for suitable objects on whom their superfluous wealth may be usefully

expended. The poor, also, must discharge their duties in humility, diligence, patience, and sobriety; not repining against the dispensations of Divine Providence, but learning, with the Apostle, "in whatsoever state they are, therewith to be content." They must study to perform all their works, under a sense of the duty they owe to God; and amidst their toils they must have an eye to that gracious Saviour who endured for their sakes much labour and weariness; who bore our griefs and carried our sorrows; and who, after performing his most benevolent works, had scarcely "a place where to lay his head."

II. Our second general consideration is, *the shortness of the period in which we must perform this important work.* We must diligently work while it is day, for "the night cometh when no man can work."—Human life passes away in haste, and may fitly be compared to a fleeting day. "We are strangers before Thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding." The morning of youth is ushered in with health and vigour: we pass to the meridian of manhood, and "bear the heat and burden of the day," in hopes of a long and sweet enjoyment of the fruits of our labours. But even if we are spared so long, the evening of life still draws near; the shadows of night quickly surround us; and we lie down in the grave, and "are no more seen." Many of our schemes are never accomplished; many of our works are left imperfect; our hearts fail, and our hands droop, before we can perform our numerous enterprises. Threescore years and ten are but a short space for accomplishing that work on which depends our eternal interest. It is not too long for subduing our disorderly passions, and for acquiring those virtues which will endure for ever; it is not too long for the exercise of repentance, for confirming our faith, for enlarging our charity, for glorifying

God, and for the establishment of the spiritual kingdom of our Lord and Saviour in our hearts. Yet this lengthened period is granted to few: the day of thousands is a short day, a few hours, and then "the shadow of death" overtakes them; overtakes them, perhaps, before they have once thought seriously about that great work which they were sent into the world to finish.

III. The third point which we proposed to consider, is, that *our eternal welfare depends on the right performance of this work.*—The present life is the only period allotted us for securing our future felicity: it is our seed time, and, as we sow now, we shall reap hereafter. "Behold, now is the accepted time; behold, now is the day of salvation." If the work of repentance, the work of faith, and the labours of love, are not performed on earth, we cannot expect to reap the fruits of them in the world to come. In our worldly concerns we do not look for the end, if we have not used the means. The indolent, the licentious, the lovers of pleasure, the careless, and the extravagant, are not expected to reap those fruits which are the rewards of industry, frugality, and sobriety? And is eternal life, then, so slight a blessing, that God will bestow it indiscriminately on those who never seek it, and who think the pleasures of sin, which are but for a season—for a short day—of infinitely greater value than those pleasures which are at God's right hand for evermore? The Scriptures expressly declare that the impenitent, the profane, and "the workers of iniquity," shall have no share in his kingdom of glory; that "whatsoever a man soweth, that shall he also reap; that he who soweth to the flesh, shall of the flesh reap corruption: but that he who soweth to the Spirit, shall of the Spirit reap life everlasting." There can be no repentance or conversion in the grave, where all things are forgotten; nor any availing contrition in those flames where even a

drop of water cannot be obtained to cool the tongue.

Let us, then, wisely consider in this our day, "the things which belong unto our peace," before they are for ever hidden from our eyes. "Whatsoever thy hand findeth to do," says Solomon, "do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Your day of trial, your day of grace, your day of preparation for the eternal world, is short and transient. Will you, then devote it to any object rather than to that which is your main business, your most important concern? Will you waste in frivolous amusements or in vicious pursuits, or in anxiously caring about the things of this world, those hours on which your future happiness depends, not for a day, or a year, or a hundred years, but through those eternal ages which no tongue can number.

But perhaps you conceive that it will be sufficient to think about eternal things when the evening of life begins to draw near; that is, you will work the works of God when you can be no longer employed in working for yourselves, and when you have spent the best of your time in the drudgery of the world and the service of satan. You will begin the most difficult of all works when your strength is exhausted, and will prepare on a sudden to set out on an unknown voyage when your spirits are faint, and the night encompasses you about with the clouds of darkness. Fatal error! dangerous procrastination! Are you certain that you shall be preserved to old age, or that your departure out of this life may not be sudden and unexpected? Let me then exhort you, "while it is called to-day, lest any of you be hardened through the deceitfulness of sin." To-day, if ye will hear the voice of God, and the calls of your merciful Saviour, "harden not your hearts, lest he swear in his wrath that you shall never enter into his

rest." Be assured, that in working out your salvation, you shall not labour in vain, for a full reward shall be given you when your work is finished; not, indeed, a reward of debt, but of grace; not as the price of your labour, but as the free "gift of God through Jesus Christ our Lord." Our exertions are necessary, as an appointed means; and God, in his abundant mercy, promises a gracious recompense, on account of Him through whose wonderful work on earth, in our nature, and whose present intercession in heaven, he favourably accepts every humble penitent, every sincere believer, every worker of righteousness. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

To the Editor of the Christian Observer.

It is with singular pleasure I have perused, in your last Appendix, the cheering statements respecting the accelerated progress of the Christian cause throughout the world, contained in the numerous Reports and Proceedings, of Bible, Missionary and other admirable institutions. Apart from the religious benefits which result from the Gospel, I could not but feel much gratification at the illustrations thus afforded of its benign influence upon the character and political institutions of mankind, as particularly alluded to in the case of the liberated Africans, the Calmuc Tartars, and the South-Sea Islanders. (See appendix, pp. 812, 840, 841, &c.) Such effects, however, are not new, even in modern times: the Moravian Society's annals, in particular, abound with similar illustrations of the powerful effects of the Gospel, in civilizing and humanizing the heathens and savages, and superseding their barbarous laws and institutions, by the mild and holy principles of a divinely revealed code. As

expended. The poor, also, must discharge their duties in humility, diligence, patience, and sobriety ; not repining against the dispensations of Divine Providence, but learning, with the Apostle, "in whatsoever state they are, therewith to be content." They must study to perform all their works, under a sense of the duty they owe to God ; and amidst their toils they must have an eye to that gracious Saviour who endured for their sakes much labour and weariness ; who bore our griefs and carried our sorrows ; and who, after performing his most benevolent works, had scarcely "a place where to lay his head."

II. Our second general consideration is, *the shortness of the period in which we must perform this important work.* We must diligently work while it is day, for "the night cometh when no man can work."—Human life passes away in haste, and may fitly be compared to a fleeting day. "We are strangers before Thee, and sojourners, as were all our fathers : our days on earth are as a shadow, and there is none abiding." The morning of youth is ushered in with health and vigour : we pass to the meridian of manhood, and "bear the heat and burden of the day," in hopes of a long and sweet enjoyment of the fruits of our labours. But even if we are spared so long, the evening of life still draws near ; the shadows of night quickly surround us ; and we lie down in the grave, and "are no more seen." Many of our schemes are never accomplished ; many of our works are left imperfect ; our hearts fail, and our hands droop, before we can perform our numerous enterprises. Threescore years and ten are but a short space for accomplishing that work on which depends our eternal interest. It is not too long for subduing our disorderly passions, and for acquiring those virtues which will endure for ever ; it is not too long for the exercise of repentance, for confirming our faith, for enlarging our charity, for glorifying

God, and for the establishment of the spiritual kingdom of our Lord and Saviour in our hearts. Yet this lengthened period is granted to few : the day of thousands is a short day, a few hours, and then "the shadow of death" overtakes them ; overtakes them, perhaps, before they have once thought seriously about that great work which they were sent into the world to finish.

III. The third point which we proposed to consider, is, that *our eternal welfare depends on the right performance of this work.*—The present life is the only period allotted us for securing our future felicity : it is our seed time, and, as we sow now, we shall reap hereafter. "Behold, now is the accepted time ; behold, now is the day of salvation." If the work of repentance, the work of faith, and the labours of love, are not performed on earth, we cannot expect to reap the fruits of them in the world to come. In our worldly concerns we do not look for the end, if we have not used the means. The indolent, the licentious, the lovers of pleasure, the careless, and the extravagant, are not expected to reap those fruits which are the rewards of industry, frugality, and sobriety ? And is eternal life, then, so slight a blessing, that God will bestow it indiscriminately on those who never seek it, and who think the pleasures of sin, which are but for a season—for a short day—of infinitely greater value than those pleasures which are at God's right hand for evermore ? The Scriptures expressly declare that the impenitent, the profane, and "the workers of iniquity," shall have no share in his kingdom of glory ; that "whatsoever a man soweth, that shall he also reap ; that he who soweth to the flesh, shall of the flesh reap corruption : but that he who soweth to the Spirit, shall of the Spirit reap life everlasting." There can be no repentance or conversion in the grave, where all things are forgotten ; nor any availing contrition in those flames where even a

drop of water cannot be obtained to cool the tongue.

Let us, then, wisely consider in this our day, "the things which belong unto our peace," before they are for ever hidden from our eyes. "Whatsoever thy hand findeth to do," says Solomon, "do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Your day of trial, your day of grace, your day of preparation for the eternal world, is short and transient. Will you, then devote it to any object rather than to that which is your main business, your most important concern? Will you waste in frivolous amusements or in vicious pursuits, or in anxiously caring about the things of this world, those hours on which your future happiness depends, not for a day, or a year, or a hundred years, but through those eternal ages which no tongue can number.

But perhaps you conceive that it will be sufficient to think about eternal things when the evening of life begins to draw near; that is, you will work the works of God when you can be no longer employed in working for yourselves, and when you have spent the best of your time in the drudgery of the world and the service of satan. You will begin the most difficult of all works when your strength is exhausted, and will prepare on a sudden to set out on an unknown voyage when your spirits are faint, and the night encompasses you about with the clouds of darkness. Fatal error! dangerous procrastination! Are you certain that you shall be preserved to old age, or that your departure out of this life may not be sudden and unexpected? Let me then exhort you, "while it is called to-day, lest any of you be hardened through the deceitfulness of sin." To-day, if ye will hear the voice of God, and the calls of your merciful Saviour, "harden not your hearts, lest he swear in his wrath that you shall never enter into his

rest." Be assured, that in working out your salvation, you shall not labour in vain, for a full reward shall be given you when your work is finished; not, indeed, a reward of debt, but of grace; not as the price of your labour, but as the free "gift of God through Jesus Christ our Lord." Our exertions are necessary, as an appointed means; and God, in his abundant mercy, promises a gracious recompense, on account of Him through whose wonderful work on earth, in our nature, and whose present intercession in heaven, he favourably accepts every humble penitent, every sincere believer, every worker of righteousness. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

To the Editor of the Christian Observer.

It is with singular pleasure I have perused, in your last Appendix, the cheering statements respecting the accelerated progress of the Christian cause throughout the world, contained in the numerous Reports and Proceedings, of Bible, Missionary and other admirable institutions. Apart from the religious benefits which result from the Gospel, I could not but feel much gratification at the illustrations thus afforded of its benign influence upon the character and political institutions of mankind, as particularly alluded to in the case of the liberated Africans, the Calmuc Tartars, and the South-Sea Islanders. (See appendix, pp. 812, 840, 841, &c.) Such effects, however, are not new, even in modern times: the Moravian Society's annals, in particular, abound with similar illustrations of the powerful effects of the Gospel, in civilizing and humanizing the heathens and savages, and superseding their barbarous laws and institutions, by the mild and holy principles of a divinely revealed code. As

an illustration in point, I copy a few of the public institutes of a party of converted Delaware Indians, which your readers may compare with the extracts inserted in your Appendix from the new Otaheitean code. They were drawn up, approved, and adopted in the year 1772, when the party emigrated, at the invitation of the great council of their nation, to a settlement called Shonbrun (Fine Spring) with their missionary leaders.

"We will know of no other God, nor worship any other but him who has created us and redeemed us with his most precious blood. We will rest from all labour on Sundays, and attend the usual meetings on that day for Divine service. We will honour father and mother, and support them in age and distress. No thieves, murderers, drunkards, adulterers, or other immoral persons; no one who attends dances, sacrifices, or heathenish festivals; no one using witchcraft in hunting, shall be suffered among us. We will renounce all juggles, lies, and deceits of satan. We will be obedient to our teachers, and to the national assistants, who are appointed to see that good order be kept, both in and out of our towns. We will not be idle and lazy, nor tell lies of one another, nor strike each other: we will live peaceably together. Whosoever does any harm to another's cattle, goods, or effects, shall pay the damage. A man shall have only one wife, love her and provide for her and their children. Likewise, a woman shall have but one husband, and be obedient unto him: she

shall also take care of the children, and be cleanly in all things. We will not permit any rum or spirituous liquor to be brought into our towns. If strangers or traders happen to bring any, the national assistants are to take it into their possession, and take care not to deliver it to them until they set off again. Young people are not to marry without the consent of their parents, and taking their advice. All necessary contributions for the public ought cheerfully to be attended to. No man inclining to go to war, which is the shedding of blood, can remain among us. Whosoever purchases goods or articles of warriors, knowing at the time that they have been stolen or plundered, must leave us; for we look upon this as giving encouragement to murder and theft."

If Christianity did no more for mankind than to teach them thus to live in piety towards God, and "truth, unity, and godly love" towards each other, its influence on the human character, as concerns this world, would be an inestimable blessing; but how greatly is this consideration enhanced when it is remembered that the Gospel is not a mere code of duty, but "the power of God unto salvation, to every one that believeth;" that it brings "life and immortality to light," and opens through the blood of a crucified Saviour, and the sanctifying influences of the Holy Spirit, an avenue to guilty and perishing sinners to those forfeited realms of glory, where there is fulness of joy for evermore!

SURRIENSIS.

Miscellaneous.

LETTERS WRITTEN DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from p. 23.)

Richmond, Virginia,
20th June, 1820.

My letter of the 25th of May, brought us to the north-west corner

of the State of Mississippi, or rather to the boundary between that State and Alabama. I propose now to give you a sketch of our tour from the State of Mississippi across the Alleghany mountains to the capital of Virginia, from which I am

writing. My narrative will be chiefly an itinerary; for, as I cannot consent to fabricate adventures at pleasure, I must give you the memoranda of my journal just as they occurred. I am not, however, without hopes, that if you will trace our progress with your map before you, my letter will at least convey to you a tolerable idea of an important tract of country, on the condition and future prospects of which the philanthropist, the politician, and the Christian, may speculate with considerable interest. I bargain with you before hand, to expect only a list of names and dates, of breakfastings and sleepings; so that all that you get in addition, whether in the shape of adventure or disquisition, you are to consider as pure gain.

After passing the boundary line which I have just mentioned, we were exhilarated and delighted with an extensive view, and a distant horizon, after travelling some hundred miles in a deep forest, almost without seeing the tops of the thickly interlacing trees. In the course of the day, we passed, not without regret, from the Chickasaw nation, into the White settlements, and towards evening reached the Big Spring, a little village of log cabins, on a beautiful clear stream. Here we cut the military road from New Orleans to Nashville, and ought to have remained all night, but were anxious to make our forty miles, by proceeding six miles farther on a new road, to a house where we were told travellers were received. When we arrived there, however, after dark, we found we had been misinformed, as it was the residence of rather a genteel family, and there seemed to be a party there. The gentleman said something about house room; but not repeating it, or pressing us, I determined to proceed two miles farther, where he stated they *did* take in travellers. After some difficulty we found the house; but the owners said we had been misinformed: indeed he had only one room for his family and guests, male and

female. I begged him to sell us some corn for our horses, and bread for ourselves, as we had not eaten since breakfast, and said we would then lie in the woods. He, however, gave us nothing more substantial than civil words, but assured us that a little farther on we should come to Col. —'s, who received travellers regularly. I told him we began to be a little incredulous; but as there was no alternative, with horses tired, and at least as much disappointed as ourselves, we proceeded, not exquisitely good humoured, to the Colonel's, who was preparing to retire to bed. He said he did not receive travellers, except when, like ourselves, they were without resources; that four had just arrived in a similar situation, and that he could not give us beds, but that he would cheerfully do the best he could. He then ordered us an excellent supper, had his carriage horses turned out to give us stable room, and would have contrived to provide us a lodging; but I could not think of intruding on him, and insisted on lying out as we had done the two preceding nights. His servant made us a large fire under a tree, and we slept very soundly. His charge was moderate: and you will perhaps be surprised that he made any charge at all; but in these newly settled countries, it is the custom for almost every family to receive travellers, and to make a charge, this being, in many cases, the only way of disposing of the surplus of their Indian corn. The few families, however, on this road, seemed not to like the plan, and to be afraid of making a beginning, lest they should be overrun, and our Colonel shared in these feelings, though too warm-hearted to turn a stranger from his doors at night. In the state of Mississippi towards Natchez, strangers are received generally without charge; but this custom, of which we have heard so much, is disappearing fast, and is, in fact, congenial only with a particular stage of society. Where houses are thinly scattered and there is too little travelling to af-

ford encouragement to an inn, strangers may be taken in either with or without charges; and the latter may frequently be incompatible with the circumstances, though agreeable to the wishes of the owner. In this situation, persons are obliged to keep houses of entertainment in self-defence, however much the practice may infringe on their family comfort, and a habit will be acquired of expecting admission into private houses, even when necessity can be no longer pleaded. There is something pleasing enough in the reflection, that every house on the road is open to you as your home; but on the other hand, it is neither agreeable nor desirable for families to feel that their retirement may be broken in upon, at any hour, by any noisy fellows who happen to be passing by. Judge ———, who lives near Point Coupee, told us that he has adopted an excellent plan: he has had an inn opened near his house, since the road has been more generally travelled, and he sends his servants there with all strangers who beat up his quarters, with orders to defray the expenses of those who are not evidently in a situation to do it for themselves.

We breakfasted the following morning at the house of a very respectable couple, who had removed from Virginia. We were now in lands lately ceded by the Indians, and sold, I think, only in February, 1818. They have been settled less than two years; yet within a few miles of the house, there were no less than five schools, and four places of worship. In the course of the day we crossed the Tennessee river, just above the shoals: it was half a mile broad, overhung with beautiful trees, and studded with wooded islands. Where it expanded toward the shoals, it reminded me very much of our Cumberland lakes. Steam-boats come up from New-Orleans to the shoals. We took up our abode for the night a few miles on the other side, at a prosperous looking farm, which, a year and a

half since, was a wilderness. The landlord is an intelligent active man, from Virginia, who keeps his carriage. Near the house he had one field, of one hundred acres in Indian corn, and another of one hundred in cotton; he cut down the first trees in January, 1819, and last year had a small crop of cotton and Indian corn. The husbandry of both would generally do credit to our first-rate farmers; and Indian corn is far the most beautiful crop I ever saw. I was surprised at the rapidity with which the new lands have been brought into cultivation. The fields are generally from eighty to one hundred and twenty acres in extent, cleared of a fair proportion of their timber, and the remainder girdled. The land is remarkably good, sometimes producing one hundred bushels of Indian corn per acre, though fifty in some states is a large crop. Our host told me, that he has only to cultivate half the land for his family supply of Indian corn, which he required in Virginia; and it grows so much more rapidly in its early stages, that it renders far less labour necessary. Money is extremely scarce throughout the country, and hardly to be raised at all. Lands which sold at the public sales at 30 cents, would not bring 15 in many instances; and many are abandoning the idea of paying the second instalment, satisfied that they shall save money, by forfeiting the one-twentieth earnest, and the first instalment of one-fourth, and buying their own or other forfeited lands at public sales. Great exertions are making to induce Government to remit part of the price.

Nothing can appear more delightful and independent than the situation of those who are comfortably settled on their new lands. Surrounded by beautiful woods, and cultivating the richest soils, they raise almost every thing they want with little labour. Many make their own cotton and woollen clothes, from cotton grown, and sheep reared, by themselves, and their own soap,

candles, and sugar. They also raise large quantities of sheep, pigs, and cattle in the woods, with no other trouble than putting a bell round their neck, and occasionally visiting them. Those who want to make money, must have recourse to slavery and cotton planting.

On the 27th, we proceeded on our route at half past four in the morning, passing through Athens, a *town* of twenty or thirty log cabins, to Cambridge, a *village* of four or five, where we breakfasted. Our host was from South Carolina. He said there were several ministers and a school in the neighbourhood; that at a camp meeting of some *seceders* from the Methodists a week before, four thousand people were collected. We passed in the afternoon through Huntsville, a small town, full of stores, or shops. It is finely situated, near the foot of the spurs of the Cumberland mountain. We then proceeded to a comfortable inn, commanding a delightful view. Here I had proposed to spend Sunday; but found our landlord such a sporting character, and was told the house was such a Sunday lounge, that I determined to proceed to one of a different stamp. While resting our horses, we saw a Negro boy, of ten years old, nearly killed in a fall from one of his master's race-horses which he was training with another, rode by one of his companions. It is very common to have private courses, and racers of the English breed. Our host of the preceding night was training three.

We set off again by moon-light, and reached our resting place about midnight after the family were gone to bed. It was a pleasing family to spend Sunday with; but there was no regular service, except on three Sundays out of four, and this was the fourth. I found there was a school in the neighbourhood; indeed this district has been settled ten years.

We were now in the high road from Huntsville to Knoxville, which is really a *road*, the Kentucky trace

being little more than a broad grass path. We left our hosts on the 29th, and in a few miles crossed into Tennessee. At night we reached the foot of the Cumberland mountain, taking rather a short cut to Knoxville by a horse path, which passes by Brainerd, one of the missionary settlements among the Cherokees.

We began to ascend the Cumberland mountain on the 30th, about noon. After riding and walking for two miles up a steep rocky path, we reached the summit and travelled on a level road for nearly sixteen miles, when we descended very precipitously into the valley on the other side. The trees which overhung the road, afforded us a tolerable protection from the rain which was falling at the time; but they also contracted the prospect and prevented our seeing, except at intervals, the clouds which were rolling beautifully along the distant hills: still our ride was rendered very agreeable by the fragrance of the woods, the freshness of the dripping leaves, and the sounds of the mountain torrents falling into the river below. At the foot of the mountain we found a solitary log-hut, where a very neat old woman, upwards of seventy years old, was busily engaged in spinning. She gave me a polite reception, and her manners and conversation would really have surprised you. In her chimney-corner was a young clergyman from New-York, who had been visiting Brainerd, and whose offers to conduct family worship were thankfully accepted by our hostess and her son. This young divine was making a long tour through the wilder parts of America to *harden* himself, as our hostess said before he took the charge of a regular congregation. It were to be wished that our clergy at home had also a little initiatory practice in the duties of their profession before they jump at once from the secular studies of a college, to the serious responsibilities of a cure of souls.—We set

off the next morning soon after four o'clock, and, after crossing the Sequatchy and the Tennessee rivers, entered the Cherokee nation, in the State of Georgia. We breakfasted at the house of a very intelligent farmer, whose wife was a half-breed Cherokee, and whose children were well-behaved, and better educated than those of some of our most respectable farmers. On his book-shelves I observed Robertson's *America*, the *Spectator*, and several periodical publications; a Bible, hymn-book, and other religious works. In the afternoon we crossed the Racoon and Look-out mountain; and for the first time I came to an open quarrel with my favourite woods, which prevented me from getting one tolerable view of the most magnificent scenery we have met with since our arrival in America. I was delighted, however, to find myself once more in the midst of mountains, and would have ascended to the summit of the Look-out mountain by day-break the following morning, if the weather had not rendered it almost impracticable. We slept at the foot of it, at the house of a Highlander, who married a Cherokee about thirty years since, and who lives very much like a gentleman. Here we found a good library, maps, and American and English newspapers—the latter most acceptable. The daughters who drank tea and breakfasted with us, were pleasing well-behaved girls, who had been educated at distant boarding-schools: the father, from his manners and information, might have been living the last twenty years in England or Scotland, instead of among the Cherokees. Here I met a young invalid from Ohio, going to the South for his health—no great event, you will say; but what greater events can you expect from a traveller through a wild, than whom he met, and whither they were going? He had been detained some days by the rain; which kept us till after breakfast, contrary to our

usual custom. We then proceeded through the woods to Brainerd, six miles distant; where we stopped during the remainder of the day, the rain falling in torrents. Of my interesting visit there, I have sent you an account in a separate letter. We left Brainerd early on the 2d of June, and at the distance of seven miles passed the boundary of the Cherokee nation, by crossing the Tennessee river for the third time. It is here six hundred yards broad, and very beautiful. We rode thirty miles without stopping, and then took a cup of coffee at a nice family's; where I saw on their book-shelves, Young's *Night Thoughts*, Newton's and Wesley's *Sermons*, &c. There is no school in the neighbourhood; but the children are sent to a boarding-school eight miles distant. One of the daughter's made coffee for me; the wife or daughter undertaking the office wherever we go. You would be surprised at the respectable manners and appearance of those we meet with in this capacity, even in the log-cabins. We proceeded sixteen miles farther, to *Squire David's*, to sleep, and lay in the same room where the whole family, of six or seven, cooked, supped, and slept. If I had not been unwilling to hurt their feelings, I would have made a fire and slept under a tree; a plan we should generally have adopted, if it had not been necessary to obtain stable room for our horses. I often envy my servant, who frequently sleeps in the hay-loft. The following morning we breakfasted at a comfortable inn by the road side, where I found, among other books, Homer, Ovid, Virgil, Cicero, Dugald Stewart, Adam Smith, Ferguson's *Astronomy*, Ree's *Encyclopædia*, &c. &c. They belonged to the son of the landlord, and detained us an hour or two longer than usual. It was delightful to meet our old friend Dugald Stewart in such a place. We rode the whole day along a beautiful valley between the Cumberland mountain and Tennessee

river, and at night stopped at a retired house, where our host and hostess soon afterwards arrived from meeting; it being the quarterly meeting of Presbyterian ministers, who preach for several successive days. The following day, Sunday, I went to Kingston (four miles) to church; where I found the congregation adjourned into the woods, the numbers being too great to be otherwise accommodated. It was a sacramental occasion, and long tables were spread under the trees; the people flocking for miles in every direction, as in Scotland. This spectacle, so impressive in an American forest, was rendered still more interesting by the surrounding scenery, which was beautiful. Immediately below the wood there was a wide expanse of water, the confluence of the Holstein and the Clinch rivers, where they unite to form the Tennessee; and at a distance was a chain of mountains, strongly resembling the chain which comprizes Coniston Fells and Langdale Pikes; while the surface of the ground, sometimes gently undulating, and sometimes broken into narrow, lofty, and precipitous ridges, was almost every where covered with stately trees, of a gigantic stature. We set off early the next morning, and reached Knoxville at night, delighted, yet almost exhausted, with the constant succession of magnificent mountain views. At Knoxville I staid at Ray's tavern, which, being built of bricks, and divided into convenient rooms, appeared like a palace, after our late accommodation. On my arrival I found several gentlemen sitting in the portico before the house, among whom was the resident agent of the United States among the Choctaws, who had been at Washington, and was bringing a handsome present from the Government to the missionary settlements at Yaloo Busha. The following morning I rose early, and walked about the town, beautifully situated on the Holstein. At five o'clock most of the shops were open,

the newspapers were in the course of delivery, and every thing bore the appearance of eight or nine o'clock in a more northern town. We rode for about seventeen miles, when we were compelled to halt by the heat of the day. In the evening, the fragrance of the woods and the melody of the birds were delightful; and the cool clear streams seemed to refresh our horses greatly after their toilsome journey, our detention in the morning having thrown us more into the heat of the day than usual. We now began to be more sensible than ever how much we had been indebted to the thick woods, which, till within a few days, had almost entirely protected us from the rays of the sun.

At eight o'clock we stopped at Myer's, a German, who treated us very civilly. Opposite the house they were making hay, the first we had seen cut; the smell of which transported me for a time to ——. Indeed, for several days I had been perpetually reminded of home by the general aspect of the surrounding scenery; the rich crops of wheat and barley, which in this section of the country had almost displaced the Indian corn; the "hum of children just let loose from school," who often accosted us with their little bows; and a style of manners resembling that of the country people in the neighbourhood of our lakes, in all its most valuable characteristics. Some of the customs, indeed, were different, as I was still occasionally placed at the family supper-table with labourers in their shirt-sleeves; but that family, and those labourers, appeared as cordial, obliging and accommodating, as those with whom I have ventured to compare them; in their own way, as respectful, and much more intelligent: in short, any thing, rather than what people generally mean when they say Americans.

I am, &c.

(*To be continued.*)

To the Editor of the *Christian Observer*.

THE propriety of a clergyman's taking upon himself the duties of a justice of the peace, upon which you have lately touched in your Review of the Bishop of Gloucester's "Third Charge," is often made the subject of discussion; but among the different arguments usually brought forward, one of the principal in favour of the union of the two offices, is rarely, I believe, if at all, considered. To this argument I beg leave to call the attention of your clerical readers and correspondents. But, in order to clear my way to it, I must premise a few observations.

It is commonly assigned, as ground sufficient to justify the union of the two offices, that the magisterial function should be discharged by men of education; and that, if clergymen decline to act, the appointment must fall into improper hands, for want of a sufficient number of persons willing to burthen themselves with its duties, and duly qualified to fulfil them. But, before this argument can be brought to bear, a preliminary question must be determined; namely, whether there is any essential incompatibility between the two offices: for if there be, it is plain that no argument founded on expediency alone, can apply to the question.

Now, I am willing to admit that the two offices are not incompatible. Some pious persons judge inconclusively, I think, upon this point, from not considering the difference between our times and circumstances, and those of the first preachers of the Gospel. The Christian religion being established by law, and the parochial minister being settled among his particular flock, he is not to be viewed in the same light as a missionary to a foreign people, or even as a stated pastor exercising his calling under a persecuting or hostile government. In this respect, his situation rather corresponds to that of a Jewish priest, placed under

an economy in which church and state afforded each other mutual support; and as the functions of a priest among the Jews embraced some duties of a magisterial nature, an analogy seems to prevail sufficient to warrant, as a general position, the compatibility of the clerical and magisterial offices.

Allowing this to be the case, we come to the question of expediency. But here I think the point for a clergyman to examine, is, whether it be expedient in a *religious*, and not merely in a civil view of the subject, for a person in his situation to become a magistrate: in other words, whether the peculiar objects for which he is appointed to the pastoral care are likely to be advanced or impeded by the step. And it appears to me, that, were it not for the consideration to which I shall shortly come, few pious ministers would, in ordinary circumstances, hesitate to decline the additional burthen. They have enough to do without it. Personal religion, professional studies, and parochial duties, furnish ample employment. They are aware, besides, that, in the eyes of many, the magistracy appears, of necessity, to wear too severe an aspect to admit of any genial association with the meekness and gentleness, the humility and love, which should adorn and signalize the ministry of the Gospel. They entertain well-founded suspicions, also, that, as their chief professional danger lies on the side of secularity, the discharge of an office so conversant with secular interests is calculated to deaden the spirituality of their affections; and further, that the habit of exercising magisterial authority tends to produce an arbitrary tone of feeling and expression in their ordinary intercourse with inferiors—an evil to be especially deprecated in the person of a Christian minister. Perhaps it is for these reasons, that, though it is sometimes said that "clergymen make the best magistrates," the converse of that pro-

position has never yet passed into an adage.

But supposing clergymen to decline the magisterial office, how are their places in that department to be supplied? I answer, Let the whole burthen rest upon the country gentlemen. As to the want of a sufficient number of country gentlemen for the purpose, this can only serve as a plea where a neighbourhood is, in point of fact, nearly destitute of resident gentry; and not where the deficiency arises from their unwillingness to trouble themselves with the office. Backwardness, on the part of others, to discharge their appropriate duties to society, is no sufficient reason why clergymen should be expected to deviate from their peculiar sphere; and it is reasonable to suppose that a conscientious and steady refusal, if general, among the clergy, would render the obligations of country gentlemen in this respect more clearly imperative, and thereby occasion, on their part, a more general acceptance of the office; or, if there be no ground of complaint on that score, excite so much additional activity in the exercise of its functions as would be sufficient for all important purposes.

But although I cannot see any reasons, of a merely civil nature, sufficient to justify the practice in a district where an adequate number of country gentlemen are resident. I am sorry to remark that, *in a purely professional point of view*, there often arises a distinct and powerful motive for it, *in the lamentable decay of church discipline*. A clergyman it is true, is not "to lord it over God's heritage;" but considering the nature of his duties, and the objects of his ministry, he certainly ought to possess some salutary means of checking open vice, and applying the wise regulations of the church to the practical edification of his whole flock. Such a power it was always intended should be vested in him, as is evident from the rubric, the canons,

and the Scriptures. But all provisions of this sort have fallen into disuse; even our bishops and archdeacons seem very tender of reviving them; and it would certainly require much wisdom and piety, as well as more zeal, to do so in any measure with effect. The necessity, however, is not on this account the less urgent; and indeed it may deserve attention (though it is not exactly to the present purpose to make the remark), whether the growth of Dissent from the Establishment, of late years so often lamented in episcopal charges, visitation sermons, and other publications, may not, in a considerable degree, be attributed to the want of that hold upon her children which every Christian church should possess, through the exercise of a godly discipline. Owing to the decay of this, a very large portion of the people have learnt to regard many of their religious obligations with indifference; to lose especially the very idea of church communion, and the principal of Christian unity and obedience; in the room of which we often have to observe, with regret, a dangerous impatience of all salutary restraint, a roving disposition, "itching ears," and spiritual pride. But, however this may be, what is the situation of a country clergyman, conscientiously labouring for the reformation of his parish? He often experiences the want of something more than the influence of his personal character or his religious instructions*. Feeble is the power

* It is hardly necessary to remark, except for the sake of avoiding all possibility of misconception, that I do not in any measure intend to disparage the moral or spiritual efficacy of the Christian ministry, or to set aside that promised assistance which alone can render it effectual; or to forget that Divine Omnipotence which in the end shall effectually triumph over all the powers of darkness, and execute the promises of Scripture relative to the final consummation of Messiah's kingdom. But God is pleased, generally speaking, to work by the use of means: and, taking facts

of these when opposed to the long indulged propensities of a corrupt nature. Certain vices, for example, may have gained a head in his parish; such as petty thefts, lying, blasphemy, quarrelling, drunkenness, uncleanness, and Sabbath-breaking. To check these practices, by the diffusion of vital godliness is doubtless his main object; but, under the most highly blessed and successful ministry, the operation is generally slow, and always partial. Meanwhile these scandals require to be put down; and since ecclesiastical censures have become obsolete, he sees no other remedy than the assumption and active discharge of the magisterial office. It is true that he may bring the parties guilty of such offences before a neighbouring magistrate; but not to mention the general impracticability of doing this through the often unwilling instrumentality of churchwardens, and the ungracious appearance of a clergyman becoming an informer himself, there is another very material objection to this proceeding. The object of the pastor is to have the law of God vindicated, by calling into exercise the law of the land. But in the hands of most magistrates, whether lay or clerical, it would be vain to expect the offence to be treated in the manner required. The atmosphere of the magistrate's room is too often wholly secular. Now these objections, and many others which might be mentioned, appear likely to be in some degree alleviated by a faithful pastor becoming a magistrate himself. He can convict upon view as well as upon information: he can throw in seasonable religious counsel, as he awards punishment or as he remits it: he can solicit

as we find them it is fairly open to inquiry, whether a conscientious discharge of the magisterial function may not on some occasions be among the subordinate instruments which he may employ for seconding the effects of the faithful preaching of his word, and the administration of his sacraments.

respect for the Divine laws: he can manifest a holy indignation against vice and irreligion *as such*, and at the same time exhibit the excellence of the doctrines he preaches elsewhere, by the government of his own temper, and the general meekness of his manners. These, if by watchfulness and the influence of Divine grace, he maintain them in so trying a situation, will form a happy contrast to the spirit of violence and rancour which are generally displayed by the litigant parties, and may work insensibly a wholesome effect on many of the bystanders, who come without any view to edification.

It is proper to add, that in the exercise of the magisterial office the clergyman becomes acquainted with the worst part of his flock. Many of these keep beyond the reach of his ordinary instructions, or despise them when they are obtruded on their unwilling ears; while many others deceive him with hypocritical professions, with a view to pecuniary favours. It is important, not only that he should understand their true characters, but that they should know that he does so. Over such persons he acquires a check, which in the present state of the church he would not otherwise possess; and his pastoral remonstrances, if judiciously conducted, derive weight from his magisterial authority.

But although these are, in my judgment, strong motives for a clergyman in the present day becoming a magistrate, it is possible that other persons may see stronger reasons on the contrary side. I should be glad, therefore, to see the subject discussed by abler pens, directed, however, by persons of piety and experience. And after all, I feel that it would be far better if such arguments were rendered inapplicable, by the general prevalence of a wise and godly discipline in the church, and the anxiety of *lay* magistrates to make their office more distinctly sub-

servient to the interests of true religion.

D. R. N.

To the Editor of the Christian Observer.

In your summary of Public Affairs for December, you mentioned the probability, in case of a war between France and Spain, of a fearful system of privateering being carried on under the belligerent flags. Would it not be well, indeed is it not highly incumbent, at this juncture, to call the attention of the British public to the enormity of this practice? a practice for which our nation has been reproached by foreigners, and, among others, by Dr. Franklin, (I hope, indeed I am sure, in *some degree* unjustly), as having "a universal bent, at home and abroad, wherever settled." No less than seven hundred privateers, Dr. Franklin reports, were commissioned during the American war. Seven hundred vessels fitted out by Christian merchants, to prey upon other Christian merchants who had never done them any injury! seven hundred vessels prepared to rob and murder by wholesale for the mere sake of the plunder. I am totally at a loss to discover any one argument by which a *Christian* mind can consent to partake directly or indirectly, either in the outfit or the profits of any such expedition, however customary or legalised. The wedge of gold, however bright or tempting, is unblest, even to its minutest subdivisions, and must bring the anger of God on all *knowingly* and *willingly* concerned in the spoliation, whether as projectors, subscribers, outfitters, owners, partners, underwriters, officers, or mariners. Such, at least, is the way in which the subject strikes my own mind, reasoning only as a Christian, with the Gospel of universal peace for my guide.

But, even upon worldly principles, the conclusion is not very different; in proof of which, I beg leave to add the following passage, from

the Essays of the writer above mentioned; a writer who will not be accused of what men of the world might see fit to call Christian sickliness of philanthropism, and whose powerful judgment and political skill were second only to his acknowledged integrity and humanity.

"The practice of robbing merchants on the high seas—a remnant of the ancient piracy—though it may be accidentally beneficial to particular persons, is far from being profitable to all engaged in it, or to the nation that authorises it. In the beginning of a war, some rich ships are surprised and taken. This encourages the first adventurers to fit out more armed vessels, and many others to do the same. But the enemy at the same time become careful, arm their merchant ships better, and render them not so easy to be taken; they go also more under the protection of convoys. Thus, while the privateers to take them are multiplied, the vessels subject to be taken and the chances of profit are diminished; so that many cruises are made wherein the expenses overgo the gains: and, as is the case in other lotteries, though particulars have got prizes, the mass of adventurers are losers; the whole expense of fitting out all the privateers during a war being much greater than the whole amount of goods taken.

"Then there is the national loss of all the labour of so many men, during the time they have been employed in *robbing*; who besides spend what they get in riot, drunkenness, and debauchery, lose their habits of industry, are rarely fit for any sober business after a peace, and serve only to increase the number of highwaymen and house-breakers. Even the undertakers who have been fortunate, are, by sudden wealth, led into expensive living, the habit of which continues, when the means of supporting it cease, and finally ruins them: a just punishment for their having wantonly and unfeel-

ingly ruined many honest, innocent traders and their families, whose substance was employed in serving the common interest of mankind."—*Franklin's Essays*.

Franklin elsewhere mentions the following honourable exceptions; which, however,—to the credit of human nature or rather, I should say, of Christian principle, be it spoken,—are not wholly unprecedented or unimitated.

"There is one late instance of an English merchant, who will not profit by such ill-gotten gain. He was, it seems, part owner of a ship, which the other owners thought fit to employ as a letter of marque, and which took a number of French prizes. The booty being shared, he has now an agent here, inquiring, by an advertisement in the gazettes, for those who suffered the loss, in order to make them, as far as in him lies, restitution. This conscientious man is a Quaker. The Scotch Presbyterians were formerly as tender; for there is still extant an ordinance of the town council of Edinburgh, made soon after the Reformation, forbidding the purchase of prize goods, under pain of losing the freedom of the burgh for ever, with other punishment, at the will of the magistrate; the practice of making prizes, it is added, 'being contrary to good conscience, and the rule of treating Christian brethren as we should wish to be treated; and such goods are *not to be sold* by any godly men within this burgh.'

May this great scriptural rule of treating not only our "Christian brethren" but all mankind, even Jews, Turks, and infidels, "as we would wish to be treated" gain ground more and more in public and private life! Its universal prevalence would wholly abolish war and all its attendant evils; and in the mean time, as wide an extension of its influence as possible should be sought for by every Christian as an approximation towards that blessed period when "the confused noise of battle, and garments rolled in

blood" shall be known no more, and when He who is the Prince of Peace shall reign for ever and ever, King of kings, and Lord of lords. Hallelujah! Amen.

PACIFICUS.

To the Editor of the Christian Observer.

THE following missionary hymn is so beautiful, considered as poetry, and so honourable as the effusion of a Christian mind, that I should request its insertion in your pages, even if it were not the production of a writer whose devout and elevated muse justly obtained your labours;* whose name has since been often mentioned in your pages with high respect; and whose appointment, to a most important station in the church of Christ, you have recently announced with a pleasure which is shared by all who have at heart the moral and spiritual welfare of our numerous fellow-sub-

* See the Review of Palestine, a Poem, by Reginald Heber, in the *Christian Observer* for 1805; and of Europe, a Poem, by the same author, in the *Christian Observer* for 1809. In the last of these, at p. 726, you justly remark:

"The only aspect in which Mr. Heber's muse has hitherto presented herself to the public eye, is such as to conciliate the esteem of every critic who presumes to prefix the epithet *Christian* to his name. She did not come, tricked out in the gaudy or licentious habits of the age—a 'reeling goddess with a zoneless waist'—but invested in the pure garb of the sanctuary. The good have to thank Mr. Heber for a poem which even they may read with improvement; for a poem which they should rejoice to put into the hands of their children; for the alliance of religion and taste in the same work; for a phraseology so richly imbued with scriptural language as at once to sanctify the poem and to dignify religion; for scenery calculated to endear to us that land so dear to God—the hill of Zion which he loved; for a spirit of sacred chivalry, which warms us with the feelings of other days, and which, in our expedition with him to 'Palestine,' inspires us with all the zeal of crusaders, without any of their extravagance or profligacy."

jects, native and European, in the East. The hymn having appeared some time since in print with the name of Reginald Heber annexed, I can feel no scruple in annexing that name to it on the present occasion. There is nothing, either in the sentiments or the poetry, but what does honour to the now Right Reverend prelate, while it must delight every Christian mind to witness such devout ardour for the extension of "Messiah's name," in a station so eminently important for giving effect to that desire in all those measures which Christian piety, meekness, and prudence may suggest. J.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand ;
From many an ancient river,
From many a palmy plain ;
They call us to deliver
Their land from Error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile ;
In vain with lavish kindness
The gifts of God are strewn ;
The heathen, in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of Life deny ?
Salvation ! oh, Salvation !
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name !

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole :
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Review of New Publications.

1. *Letters on Prejudice.* 2 vols. 8vo. London. 1822.
2. *On the Use and Abuse of Party Feeling in Religion, being the Bampton Lectures for 1822.* By R. WHATELEY, M. A., Fellow of Oriel College; Oxford. 1 vol. 8vo. 1822.

"AT first," says Mr. Baxter, in his most edifying and inimitable retrospect of his own writings and life, "I was greatly inclined to go with the highest in controversies, on one side or other ; but now I can so easily see what to say against both extremes, that I am much more inclinable to reconciling principles. And, whereas I then thought that conciliators were but ignorant men, that were willing to please all, and would pretend to reconcile the world by principles which they did not understand themselves ; I have since perceived, that if the amiableness of

peace and concord had no hand in the business, yet greater light and stronger judgment usually is with the reconcilers, than with either of the contending parties. But on both accounts, their writings are most acceptable, though I know that moderation may be a pretext of errors." We might have prefixed to our present subject, a still more admirable, because inspired, text or motto : "Blessed are the peacemakers, for they shall be called the children of God ;" on which we may remark, that those, who like God, are "lovers of concord," will generally strive to become, like Him, "authors of peace." It is in this trully Christian character that the present writers appear before us. They have undertaken to stand in the breach, and, were it possible, to stay the plague of discord among us. Their aim, we unfeignedly believe, is to shew Christians that they

have something better to do than to bite and devour one another, which can end only in their being consumed one of another. They desire, and it is a truly godlike desire, to assist in establishing the promised reign of peace on earth, and good will towards men.

How far these good and worthy persons will accomplish their benevolent aim; or how far their writings have a tendency to accomplish it; or how far, in the present state of the church and of the world, it is desirable they *should* accomplish it; are each of them questions of deep and momentous import. With regard to the first, we may now indeed, as always, venture to say, that the preacher must be prepared for a very large deduction from his most just and moderate expectations of success. The corrupt heart of man is too fond of controversy for its own sake—that is, of exercising the feelings of discord and animosity—to be easily persuaded to relinquish this, any more than its other evil propensities. There are, moreover, often such powerful motives of worldly interest and gain on the side of controversy, and of those who keep it up, that it would be as hopeless to preach some men out of their bread, as others out of active, and energetic, and apparently well-meant disputation. Nay, there is so much still of depravity—must we call it? or, by a softer appellation, irregularity—in men's minds, that the most flagrant departure from the laws of Christian charity will still be thought by some doing God service." Take in this country, for instance, a large number of persons who think the existing order of things too tolerant, or of those who think it too intolerant, and can we suppose *them* to be sufficiently possessed of the principles to which the writers before us appeal, to derive any conviction from their pages? Such persons would rather think the very unity and charity itself for which the struggle is made, unworthy of any struggle at all; and would perhaps

be inclined to imagine that no unity is desirable but that which is obtained by the absolute force of authority on the one side, or the banishment of all distinctive restraints on the other. Of *charity*, indeed, we may ourselves not uncharitably presume that such persons have formed at best but very imperfect and confused notions; and, this being the case, must we not but too aptly, though sorrowfully ask, "What hast thou to do with *peace*?"

A very grave question, however, which some enemies upon principle to peace, may urge, and which had, secondly, suggested itself to ourselves, upon a review of these volumes, is, how far such works, and the principles they develope, have a tendency to promote peace. It will be our duty hereafter to make our readers perfectly acquainted with the principles on which they proceed: but before we enter upon this duty, we must remark in general, that, in the work of peace-making, much, we may say all, depends upon the grounds first assumed; and it is very difficult to go so far towards first principles as actually to commence from those upon which all men have a primary agreement. When our writers on prejudice, for example, seriously assume the existence of excellence in some men, whom an opposite party have been long in the habit of condemning, without exception or discrimination; or when, on the other hand, an author strongly reprobates certain doctrines which others may have been long identifying with Christianity; how shall we gain a hearing from prejudiced judges, against the very prejudice they are most fondly cherishing? It is clear that peace on such terms will have no charms to such persons. There will be only a middle class, namely, of those who have few or weak prejudices to begin with, to whom writings, in the slightest degree militating *against* prejudice, can be cordially acceptable; and the best praise we can offer to the very interesting Letters before us is,

that we think they have a considerable tendency to increase, as well as to confirm, that class. We might add further, that they have a tendency to shame even where they do not convince.

The third, and perhaps most important, inquiry still remains—namely how far, in the present state of the church and of the world, it is desirable that all controversy should cease, and all prejudice be done away. Beyond a doubt, if moral and religious truth were susceptible either of intuitive evidence, like the brightness of the sun; or of demonstrative evidence, like a proposition in mathematics; it would be infinitely desirable to clear the visual ray to behold the truth, or to trace out the steps of demonstration to the satisfaction of every inquirer after it. But two impediments occur to this course. Moral evidence is neither intuitive nor demonstrative; and even were it the latter, there are minds incapable of following and apprehending the plainest demonstration. Moral evidence is just that which is sufficient to act upon *without* demonstration. But here we must see that a very different degree of such evidence will apply and be sufficient to different minds. And if we should forbid others to act but on what *we* deem sufficient moral evidence—that is, if *we* should take away what *we* call prejudice or prepossession—we should often take away a very strong holdfast on religion, without being certain of giving any other in its place. Moral evidence indeed is, from its nature, capable of great changes and modifications, not only in different minds, but also in the same mind: and hence the silencing of *all* controversy on religious subjects might look very much like a cessation of all rational and progressive inquiry into moral and Divine truth.

We know that prejudice—that is, the assumption of opinions without a sufficient ground for them in reason—is in theory a very bad thing; it leads to interminable con-

troversy and even hostility, and is one source and foundation of that *party spirit* which Mr. Whateley so ably and justly discusses. But the question respecting a surrender of prejudice is in practice a very difficult one; and if all opinions should be renounced which are held by one person with evidence tangible and producible to others, or even entirely to the person himself, we may chance to surrender some of the best and wisest of all principles, human and divine, because we are not *fully* able to give a reason of the hope that is in us. In this case, on the contrary, the duty will not be to renounce the hope, but to find out the reason. We are in truth somewhat jealous of any call, as a practical question, to surrender our prejudice; not, however, because it is not right that unjust prejudices should be relinquished, but because we well know what is often meant by the expressions; and how often under the idea of relinquishing prejudices, is meant giving up, some of the most important principles of Christianity, and perhaps Christianity itself. The Letters before us very wisely and ably digress, in the opening, to establish what might be called our just and legitimate prejudices in favour of religion in general, and bid us earnestly to contend for the faith once delivered to the saints. Scepticism is properly implied to be the most pernicious of all prejudices; or, if we please, more pernicious than any prejudice; and to be a good Christian, even without rendering a very clear reason why, is far more desirable than to be an irreligious philosopher with ten thousand arguments. And precisely the same thing might be said in respect of Christian *doctrines*: nor is there a man who, if he fairly spoke his mind, would not prefer even a *prejudice* in favour of what he deems a fundamental truth, above what he considers a fundamental error at which his friend should have arrived by a process of

reasoning. The fact is, whether we will avow it or not, we are all, in some of the most important and leading principles of human conduct, creatures of prejudice, whether it be prejudice of opinion, or prejudice of feeling. There is a prior feeling, for instance, in favour of morality, which neither philosophism on the one hand, nor Antinomianism on the other, *ought* ever to be able to efface. There is a prejudice in favour of free agency, which the most philosophical fatalists that breathe feels and acts upon every time he moves. There is a prejudice, a truly blessed prejudice, existing in the mind of the humble Christian in favour of the entireness and all-sufficiency of Christ's salvation, which the gravest possible reasoning on the conditional terms of salvation will happily not remove or shake; as it is to be feared there is a prejudice in the mind of the self-righteous in favour of his own good deeds, that, even after the admission of the soundest creed, he will still retain "in the proudest corner of his own proud heart."

There are, if we may venture to assert so much, bad prejudices and good prejudices; and perhaps the worst feature they have in common, is this, that where any one endeavours to persuade their respective possessors that they *are* prejudices, each will hold fast all that is essential to his own opinion, and only make use of the representation for overthrowing, as far as possible, the fabric of his adversary. There are also worse consequences that may ensue. The bad being in general the most obstinate, the possessor of it may derive greater strength from that part of the reasoning which makes for his own case; and the possessor of the good prejudice, being scrupulous, conscientious, and tender, may perhaps be inclined to go far in surrender of what is true, from an apprehension of the consequences with which he is threatened for entertaining prejudice at all.

Are we then, it will be asked in

rejoinder, to attempt no coalition, no terms of peace, no mutual surrender of hostile prejudices, at the shrine of our common belief in the Gospel of the Prince of Peace? Doubtless we are. We are to attempt the surrender of *every thing hostile*. If we hold our prejudices, let us at least not quarrel about them. "Let us not controvert," says some writer of sentiment, "but let us go hand in hand in search of truth." Let us not call any thing prejudice that might go by a softer name. Let us spend our time as much as possible in gaining first principles, points on which all are agreed: and then let us gently urge each side to compare their own opinions with what all in common acknowledge. We might suggest more, and then turn to the "Letters on Prejudice," and find it done to our hands; for a more entire spirit of Christian candour and charity could scarcely have been exhibited in any work; and in strictly prohibiting a party spirit in the investigation of truth, our readers will also presently see we follow a most able guide in tracking Mr. Whateley.

One word, however, more as to the possibility of at length uniting all hearts, if we cannot reconcile all opinions. We believe most fully, that the best way after all to reconcile all opinions, is to unite all hearts: and on this plain truth, we are concerned to add, rests our despair of seeing either the one or the other fully accomplished. It has often appeared to us, that sufficient regard has not been paid, by reconcilers on all sides, to that most important, though mysterious declaration of our Saviour; "Think ye that I am come to send peace on earth? I am not come to send peace, but a sword." Is then Christ the minister of discord? it will be asked; and we reply, No more than He is the minister of sin. But this we understand to be meant, that so long as men remain corrupt and tainted by the Fall, there is something in the pure, undefiled, and

self-denying Gospel of Jesus Christ, that *will* inevitably lead to dissensions, swellings, tumults in the heart itself, and consequently in the world. Even in natural science, we know the tumultuous effect attending upon the union of opposite chemical substances ; and what, we would ask the reflecting mind, must it anticipate, all analogies apart, from the infusion of a divine and purifying principle into that which is in itself born of the flesh, and therefore flesh ? Under the operations of these opposite principles, the heart is not even at unity with itself. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other ; so that ye cannot do the things that ye would." And if, under the renovating principles and powers of Divine grace, the heart is not at unity with itself, how, in the presence of the very same principles, shall we hope that different hearts should be at unity with each other ? The discordance of opinion, in fact, arises from a discordance of heart. In plain words, that which is sinful in one heart rises up in rebellion against that which is virtuous in another heart. Were one heart all sin, and another all virtue, there would be perfect enmity. Were one exclusively devoted to the service of the most pure and holy God, and another exclusively to the worship of the spirit of darkness ; one wholly led by spiritual, another by carnal affections ; one greatly independent, and like the pure spirits, ethereal in its views, motives, and purposes, and another selfish, earthly, sensual, devilish ; it is clear in this case no more concord could subsist than between light and darkness, Christ and Belial. Here, no removal of prejudice, no mutual explanations, nor, were it possible, concessions *could* be of the least avail. He that is filthy would be filthy still : he that is holy would be holy still.

Extreme cases, it is true, do not by any means apply to our present

mixed, confused, probationary state. But in enunciating such an extreme case, we hope to make our readers understand our own view, as to what we deem one grand source of religious dissension and dissatisfaction between man and man. Sin and virtue are, in fact, as far as they exist and act, whether in different individuals or in different parties, mutually and necessarily opposed to each other. The pure presses against the impure ; and the impure re-acts against the pure. The holy resentment of piety, humility, justice, and generosity, against impiety, pride, iniquity, and selfishness, is met by corresponding though far different animosities of the latter against the former. Far different, we say ; for here let us not be understood to mean, that violence, outrage, sarcasm, bitterness, fierceness, cruelty, are at all the characteristics of the good principle ; indeed, wherever these exist, we believe they may always be traced up to some share of the evil principle in the heart of him who uses them*. But we mean that holiness will hold off from its antagonist sin, and sin revolt against its antagonist holiness. And whilst a great difference will be perceived in the spirit and temper in which the opposition will be respectively conducted, still the saying, we believe, will ever be substantially verified on both sides, in this imperfect state, "I am not come to send peace on earth, but a sword."

And this will bring us, by the help of a single observation more, to the points immediately treated of in the works before us. We observe then, that the foregoing principles will teach us exactly how far we may hope to do away pre-

* No examples of this spirit could be adduced more replete with instruction than from the writings of some of the old Puritans. We could wish their match were never found in some modern writings, emanating, in appearance from far different schools. "Ye know not what manner of spirit ye are of."

judice, and soften and reconcile a party spirit—namely, just so far as we are *really* agreed on fundamental principles and heart-reforming truths. As far as the doctrines of Scripture and a pure church have produced their real and proper, that is, their *renovating*, effects on the soul, so far, but no farther, will attempts at reconciliation ultimately avail; or, if availing, be beneficial to the world. The man who will shew that all true Christians agree in substance, and that they differ only in the use of certain obscure and ill-defined terms, will indeed deserve the title of an angel of healing. But persuade persons really different in spirit that they are entirely one, because they harmonize in a certain series of well-conceived propositions, or because they all join in some one religious or charitable act, and you lay a foundation for much self-deception at least, if not lasting confusion, and final collision where least expected.

Such, however, is not the plan of our two worthy authors. To begin with the *Letters on Prejudice*—We find in them a delineation of truth, as truth, attempted; and an invitation held out to all the children of truth and wisdom to join under her standard. Prejudice we understand, in the view of this writer, to be that which separates persons who ought to be united; and the object of the *Letters* we apprehend to be, to convince those who are already of one *heart* in religion, that they may and ought to be of one *mind*. Error is here not confounded with truth; nor is a worldly spirit by any means coaxed into harmony with a spiritual mind. Hence in the three first letters, the proud objector against all religion is properly dismissed as one whom the subsequent reasoning will have little tendency to convince, and whose errors in opinion must be clearly traced in obliquity of soul. Says our sensible letter-writer,

“The charity and diffidence for which I would plead are applicable only to the

differences of those who alike acknowledge the authority of Revelation, while they variously interpret its meaning. But charity requires no compromise of truth, and modesty involves no concession to infidelity. It is, therefore, not amiss to mark this distinction clearly, and to premise, that you are never to understand any of my emollient and qualifying observations as applicable to those who question the truth, or reject the morals of the Gospel.” pp. 30, 31.

This letter contains some tolerably close and original reasoning, upon scepticism in general: though perhaps it is somewhat too abstract and discouraging to stand at the threshold of a work of confessedly popular application.

The comparative weakness of metaphysical evidence is well shewn in the following passage.

“A religion of abstract ideas and dry propositions is neither congenial to the affections of man, nor communicable by general evidence to his understanding: nor would it be possible, on the basis of such a religion, to construct a system of moral obligations, consistent in its principle and efficient in its sanctions. The sense of responsibility resulting from truths which it requires a long process of reasoning to prove, must be proportioned, not so much to the evidence of those truths, as to the capacity of him to whom they are presented; and the uncertainty inseparable from the hypothetical character of all metaphysical speculations, must necessarily accompany the moral deductions which have only such speculations for their principle. There is also a feeling of independence, and superiority inseparable from the idea of self-derived knowledge, (as the discoveries of what is styled natural religion, may in some sort be called,) which revolts from the acknowledgment of duties and obligations, attested by no extraneous evidence, and enforced by no superior authority.” *Letters*, pp. 24, 25.

In Letter II. decision in religion is considered. This letter shews still further, the bearing of the author's mind on the difference in religion between questions of faith and those of opinion. The former, as involving religion in general, are recommended to be pursued with all possible earnestness and zeal.

"Shall a zeal for God be the only zeal that is not honourable, and loyalty to the King of kings be the only loyalty that is not fashionable?—No, my friend! If we really believe the evidence, and acknowledge the obligations of religion, we cannot be cold in the defence of that evidence, nor fearful in the enforcement of those obligations. In such a cause, timidity is desertion, and neutrality is treason. Away then with the prejudice which would brand with the reproach of bigotry and enthusiasm, the honest avowal of religious principle, and the zealous propagation of religious truth! Away with the timid inconsistency which would shrink from a profession of allegiance to the God of our salvation, and compromise, upon views of present interest or expediency, the cause of duty and the interests of eternity? If religion be confessedly the strongest foundation of morality, let it be respected by those who hold morality to be all that is valuable in religion. If it be received as a dispensation of grace from the Fountain of Mercy, and a passport to the glories of an eternal world, let it be avowed with a dignity proportioned to its importance, and defended with a zeal proportioned to its value. Let it be avowed, not as a speculative and optional opinion, but as an evident and authoritative principle. Let it be defended, not as a sentiment, but as a charter; not as a system, but as a possession!" Letters, pp. 47, 48.

The same subject is pursued in the third letter, which likewise treats of decision in religion; and that spirit, too frequent in a former age, which complimented away religion herself in a base complaisance to scoffers, who expected and deserved no such concession, is well exposed and condemned.

Very different, though in some respects analogous are those *prejudices*, properly so called, or questions of opinion, too often found to separate persons who are at heart more or less imbued with Christian principles; but who, through various infelicities of circumstance, or the corruptions of our fallen nature, are wholly indisposed to recognize in each other the features of a common resemblance. Here is a wide field, and one well worthy all the powers of our excellent letter-writer. And

here accordingly, in the fourth letter, begins the real object of the whole series. From this to the end of the seventh letter we find, ably discussed and illustrated, the operation of religious prejudice, with more or less application to the fact of a too apparent and very lamentable separation in spirit, or at least in letter, between two several parties in our own evangelical church. From the eighth letter to the end of the fourteenth, are investigated the various causes from which the prejudices producing this separation may have emanated. And thence, in three more letters to the end of the first volume, we have an ample and most able discussion of the great question of the Bible Society, as bearing upon the foregoing remarks.

The second volume of the letters proceeds in a manner, if possible, still more interesting, important, and effective than the first, to an historical survey, in six opening letters to the end of the twenty-third, of religion in this country, from the earliest Reformation to the middle of the last century: tracing the variety of circumstances and causes originating at that period, in their gradual effect upon the national theology: which is followed in detail, and by full-length portraits, with respect to their theological correctness, of several eminent writers of the later period; namely, Tillotson, Barrow, South, Beveridge, and the writers of the Boyle's Lectures, particularly Dr. S. Clarke; the whole being concluded by general retrospects and observations.

To the mass of useful, pious, and impartial remarks under these divisions of the subject, the volume of Mr. Whateley may be considered an appropriate appendix. Though not exhibiting, and perhaps not admitting, an animated and fervid flow of devotional feeling, these eight Bampton lectures still contain a very nice and judicious analysis of that *spirit* of party in which too often religious controversy is conducted. The true and

just spirit of union, or *party feeling* as the preacher calls it, in members of the same church, seen *as seldom*, we are sorry to say, as its counterfeits is *obtrusive*, is well defined. The proper conduct of the Church towards Dissenters, is stated in very specific terms; and, in general, the conduct of all religious controvertists towards each other. One sermon on the latter general subject we think most particularly worthy of note; and from it we shall hope for space to make some considerable extracts, as well to characterize the amiable qualities of the author himself, as to furnish a standard alike to ourselves and our contemporaries, of the spirit in which alone we can with propriety either controvert or instruct those who oppose themselves.

In relation to the points thus enumerated in these several volumes, we shall now proceed to a few extracts and remarks. These will bear, first, upon the division existing amongst what we may still call orthodox Christians; secondly, the source of that division; thirdly, the operation of it in one or two very remarkable points; and fourthly, the cure, or at least due regulation of it. But these points are far too important to be discussed in the short space which we could devote to them in the present Number. Having, therefore, opened the subject, we shall leave our readers to ruminate upon it at their leisure, till our next monthly visit, when we hope to resume the discussion.

(To be continued.)

Original Memorials, or brief Sketches of Real Characters. By a Clergyman of the Church of England. London: Hatchard and Son. 1822.

THE fifteen tales contained in this little volume are stated in the dedication to be authentic narratives of facts, which appear to have fallen under the author's own observation

in the cure of several parishes in the west of England. In the larger portion of them, the individuals alluded to are no more, and were, when living, found in the privacy of domestic scenes, or in indigent obscurity: but they were not necessarily the less, on this account, deserving of attention, since, oftentimes the peculiar power of Divine grace and the vigour of Christian virtue shine forth with a brilliancy in these scenes and circumstances, which is scarcely elsewhere exhibited. The "annals of the poor" may be "short and simple," but they frequently furnish the richest instruction; and if they are deemed momentous enough to find a record in heaven, why should they be thought unworthy of notice on earth? Those which have appeared to us the most interesting of these narratives, are "The walking Bible," "Lady M—," "Visits to a Farm House," "True Happiness," "Revenge," "The Harpoon Boy," "The dying Deist," and "The Cottager and Atheist."

The first of these is an account of the son of a poor widow, who, living in an obscure part of the country, and in days, we imagine, when no such things as Bible Societies existed, (for these golden mines are of comparatively recent discovery,) borrowed of a neighbour detached portions of the sacred volume successively till he had in turn had the whole in his possession, and had so diligently and repeatedly perused them, that he had committed the *greater part to memory*, in consequence of which he gained the honourable title which has served for a designation to the tale. The details which follow are accounts of various occurrences, in which the acquaintance he had thus obtained with the Divine record proved of the greatest spiritual benefit both to himself and others. In one instance, although but then a youth, he was enabled to lead his own parent to such a trust in the providence of God as saved her from the breach of a Divine

command ; and in another, in after life, after the example of an Apostle at Philippi, his forcible citation of the consolatory passages of Scripture calmed the perturbed spirit of one who meditated instant suicide. In another instance, he was enabled to set at rest the deluded mind of a man who, being a publican, had long determined not to read the Bible, because, as he said, it condemned him in every part, even by name ; “publicans and sinners” being frequently classed together. But P— soon undeceived him ; and when he had pointed the denunciation against the *sin*, and not the *abstract occupation*, and moreover described that occupation as being not the modern one known by that name, but that of a farmer, or collector, of taxes, he went on to shew him that even publicans, in the scriptural sense of the term, were not shut out of Divine mercy. He told him of St. Matthew and Zaccheus, two abiding demonstrations to the contrary, and of Jesus describing himself as “the friend of publicans and sinners.”

The allusion to an inn-keeper has led our author into some just remarks on the snares attendant upon that situation in life. In these remarks, he takes occasion to contrast the very opposite feelings entertained by those two remarkable men, Dr. Johnson and Archbishop Leighton, in reference to an inn. Perhaps the contrast is greater from the circumstance, that the sentiments uttered by them were given at a time when Johnson was in his worst, and Leighton in his best, frame of mind. The former said to Sir John Hawkins, “A tavern chair is the throne of human felicity.” The latter observed, “If I were to choose a place to die in, it should be an inn ; because it looks like a pilgrim’s going home, to whom this world is all an inn, and who is weary of the noise and confusion in it.” The former sentiment was the product of that morbid dislike to domestic enjoyment and that contempt for human nature from his penetra-

tion into its selfish springs of action, which so frequently suspended on Johnson’s lips the melancholy stanza of Shenstone ;

Who that has travell’d life’s dull round,
Where’er his stages may have been,
May sigh to think he still has found
The warmest welcome at an inn.

The latter was the result of that heavenly state of the affections which Bishop Burnet, speaking of Leighton, declares he never saw disturbed in him, and which so subordinated all earthly concerns, and even relations, in his view, as to make him regard with apprehension the domestic enclosure which contained so many things to entangle a dying man’s regards.

The character of Lady M— is drawn with delicate feeling and discrimination—we should suppose with accuracy. She appears to us to have been one of those amiable individuals, who, though moving in a circle and under circumstances which the world esteems *all-sufficient to impart happiness*, was yet unable to be happy, and was herself surprised at it, till a light from above had shone upon the true cause. She is thus described :—

“Her character stood high with the world ; for her splendid hospitality welcomed many to N— Court. Her affability gave ease to all who approached her, and her liberal charity drew forth the blessings of the surrounding peasantry. Her manners were highly fascinating. In her tongue was ‘the law of kindness ;’ not merely that glossy and smiling courtesousness which is learned in the school of Chesterfield, and is regarded in the polite world as an essential accomplishment, but that cordial tenderness, that spontaneous and unassumed kindness which reach the heart and captivate the affections. She never was forgetful of the courtliness becoming her rank ; but her condescension gave no pain. She was dignified, without being repulsive, and complaisant without affectation : her conversation was enlivened with ready wit, and often unlocked and displayed the treasures of a mind well stored with general literature, and an extensive knowledge of the world, which she had

viewed with an intelligent eye. But Lady M. was not in possession of happiness, though she had within her reach those ingredients which are imagined to compose the all of earthly bliss. In the midst of the splendour by which she was encircled, when she thought that no eye was surveying her, I have seen by a glance her expressive countenance lose all its gaiety, and exhibit the index of a mind ill at ease. Deep thought gave a fixedness to her eye, and pallid sadness clothed her cheek, except when a hectic flush, that treacherous colouring with which consumption beautifies its victims, betrayed that canker that was secretly praying upon her life." pp. 75, 76.

Lady M— appears, of all our English poets, to have given the preference to Young. The temper of his uneasy mind, and the bitter results of his experiment upon the world, seemed the very food to nourish her melancholy. Her minister perceived this, and endeavoured in his conversation with her to expose the cause of the poet's gloom.

"I said that the perusal of Young always left my heart cold; that he winged my imagination, but did not elevate my affections; that there was an indescribable chilliness in his compositions, which diffused over the soul a dreary melancholy. Lady M. appeared struck with the agreement of my sentiments with her own. 'It has been remarked,' I added, 'that the great poet of the Night never recognised the invaluable and consolatory doctrine of the need and attainableness of the promised influences of the Holy Spirit; and that this may account for that absence of hallowed and glowing feeling in his pages, of which a truly Christian reader is painfully conscious.' This observation produced in her considerable agitation, which she sought to conceal by rising instantly to depart." p. 78.

She appears, however, to have been herself under the controlling operations of that same Spirit; and that Spirit, though he never leaves his heavenly work incomplete, yet has assimilated his operations to that element in nature which, however powerful in working, is yet undistinguishable in its approach,—so that while we hear the sound thereof,

we cannot tell whence it cometh, or whither it goeth. For "so," it is added, "is every one that is born of the Spirit."

"In the look of Lady M., at church, there was the steadfast and anxious gaze of one who was hearing with a heart that trembled and shrunk at the discovery of its emotions, but which, like Lydia's was being opened to attend to the things that were spoken. There was a pensive sadness that said, 'This is truth; but it is painful truth.' Nor seldom did her cheeks betray the traces of a tear, over which I hoped that angels might rejoice, as a token of that repentance which was hidden from human observation." . . . "The *never acknowledged* ardour of her soul for religious knowledge discovered itself in a manner, which as much encouraged our hopes as excited our surprise. I officiated at another church, about three miles distance from N—— Court. The path thither lay across numerous fields, through a low marshy country, whose clayey and adhesive soil very greatly added to the fatigue of pedestrian travellers. Yet with every convenience at her command, during a most inclement autumn and winter, and with a cough upon her, which, though unperceived by her, was making daily ravages on her constitution, she regularly walked to the church of L——, usually accompanied by her daughter and a servant, after having attended at our parish church. There, though a stranger, and of elevated rank, she was with difficulty persuaded to accept of any superior accommodation. She would often enter pews crowded by the poor population of a parish, which contained no genteel inhabitants, and there, upon her knees, on the uncovered floor, set a dignified, but humble, example of devotion. She appeared absorbed in never-vacillating attention to the prayers and praises that were being offered up, and to the instructions of one who had not seen half her years, and who was but a novitiate [novice] in the ministry of reconciliation between God and man." pp. 80—82.

Shortly after the time alluded to in this paragraph, the author appears to have been obliged to quit his residence in that vicinity, and, on leaving, presented Lady M— with two works, judiciously selected for her taste of mind, "Doddridge's

Rise and Progress of Religion," and "The Refuge." He remarks;

"The rise of religion in her mind was obscured by many clouds, and its progress was impeded by all the formidable obstacles which rank and wealth could throw in her way; but I confidently hope that she found that blessed Refuge which is admirably pointed out in the latter mentioned volume. Within a few months afterwards, she was called into eternity."....."The day of small things is not despised in heaven, nor should it be condemned on earth. The kingdom of God cometh not with observation. It makes many a conquest without the noise of victory. The appropriating standard of the Cross is planted in many a department of the spiritual world, where few mortal eyes may have an opportunity of observing it. Still, however, we may well lament the loss accruing from such instances, to the best interests of surrounding relatives and dependants. So widely does the contagious influence of a baneful example spread, that we can afford to lose nothing of the power of that antidote which might be efficaciously exhibited by the decided and consistent piety of those who walk where every eye can see them, and the effect of whose example descends to the very lowest of the community." pp. 32—34.

The tenth narrative, which bears the title "Revenge," is an account of a man in whom this passion had acquired a fearful extent of power, but on whose heart the influence of the Gospel afterwards exerted a still more dominant sway, and hushed all the turbulent agitations of his soul into friendliness and peace: he knew something of the Scriptures; but their power had never been felt by him, and for some years he had neglected the public means of grace. A strange incident is stated to have led him once more to church, where the sermon greatly affected his mind. But we shall let the narrative speak for itself, in quoting the conversation which took place at one of the subsequent interviews between this man and his minister.

"'I must tell you, sir,' he said, 'what you do not yet know. I feel that I cannot talk with you as I wish, and with freedom, till I have told you all the

truth. Several years ago I took offence at one of our ministers, and sinfully made that an excuse for keeping away from church. I endeavoured to quiet my conscience by reading my Bible at home, and gained such an acquaintance with it that I can remember and repeat a great deal of it. But this had no influence on my conduct. I continued to do business on the Sabbath-day, and remained as passionate as ever. Some months ago I was unjustly surcharged by a surveyor of taxes in this district. I made an appeal to the commissioners; but it was overruled, and the tax and surcharge were confirmed. I felt this very much, for every body saw that I was wronged; and being a man of strong passions, I resolved on seeking revenge. I determined to take away the life of the man who had so cruelly and unjustly treated me. I sought an opportunity of accomplishing my design, but mercifully none occurred.' Here he paused. When I recovered from the surprise and terror into which this narrative threw me, I said to him, 'But had you no fears as to the consequences of such a dreadful act?' 'As to the consequences in this world,' said he, 'I did not regard them. I knew that I should forfeit my own life, and that I would cheerfully have done if I could have had the gratification of taking his. But then I was not quite certain how it might fare with me in the next world. I knew that God was a just God, and hated injustice; and I thought he would allow me to take that satisfaction for the injury done me which others denied. I was not, however, free from some uneasy qualms of conscience. At last I made up my mind to go to church, and there to ask God's leave to take away the life of the man who had injured me. I went to church, where I had not been since you came to the parish, nor for some years before: and if I had come away with the persuasion that I might commit the deed without danger to my own soul, it is probable that before this Mr. — would have been a dead man. But when I heard you describing the character of one who walks according to the course of this world, and under the dominion of the prince of the power of the air, I felt as though you pointed me out. It was Nathan saying to David, *Thou art the man*. It was plain I was one of those children of disobedience in whom Satan works, and I exceedingly trembled at the discovery of my con-

dition. I returned home, and found no quiet till I saw you; and even ever since I have been deeply distressed. But now that I have told you I feel some relief.'—This narrative much affected me. I dwelt in strong terms on the heinousness of his intended crime, and of the guilt which was attached to him in the sight of God, although it was not cognizable by human authority. He felt, and humbly acknowledged, all that I urged. To ascertain, if possible, the present state of his mind, I said to him, 'Suppose you were at this moment to see Mr. —, and in such a situation as you once desired to meet him in, how should you feel towards him, and how would you act?' 'I should be disposed,' said he, 'to offer him my hand, and to do him any service in my power.' This was no trifling evidence of the altered tone of his feelings." pp. 134—137.

The narrative proceeds to describe him in after life as giving satisfactory evidence of a change of heart; particularly mentioning his unremitting study of the Scriptures, his attendance on the means of grace, and that habit and demeanour which perhaps are in all, and certainly must have been in him, the best and safest criterion of such a change—that humble, meek, and quiet spirit, which in the sight of God is of great price. He seemed, like one of old, "to go softly all his days." The account of his minister's farewell visit to him is affectingly described: but we pass on to extract some of the just and forcible remarks which the author himself elicits from his tale.

"To what a fearful extent may the malignant passions obtain ascendancy in the human breast? Hardened by the deceitfulness of sin, and by his habitual abandonment of the public means of grace, this man yielded himself up to the dominion of a wrathful and revengeful spirit, which goaded him on to the very brink of destruction. In the blind fury which took possession of his soul, he conceived himself authorised to take the scales and the sword of justice into his own hands; and having thus usurped the seat of Him who saith, 'Vengeance is mine, I will repay,' he never discovered the immense disproportion between the injury he had sustained

and that which he intended to inflict. He saw not that what he had endured was a trifle compared with the blow he meditated, and yet he imagined that Divine Justice would approve the deed. Thus far was he carried by the false principles which he had adopted, and which he attempted not to counteract or oppose by those ordinances of religion which even in their external character powerfully tend to moderate and humanize the natural ferocity of human passions. Had he continued to slight these ordinances, and had he not been led to enter the sanctuary of God in the posture of an inquirer, guilty and monstrous as was the object of his inquiry, he in all probability would have imbrued his hands in blood, which from the earth would have called for heavier vengeance than that which he had inflicted. But it is both wonderful and delightful to notice how, even in this instance, God honoured the means of his own appointment for the extrication of men from the snares which Satan spreads for their ruin. The man was not so wholly left to himself as to throw off *all* the restraints of religion. The holy Scriptures were still his companions, and threw too much light upon the desperate course he pursued, to leave him in the dark about its ultimate issue. This kept up in his mind thoughts of God and a future state, which held in his passions from running the full course of their natural impetuosity. Had an all-seeing and righteous Deity held no place in his belief, and had he adopted the fool's creed, 'There is no God;' or had he with the more decent sceptic, confined the Almighty to some distant and sequestered province of his dominions, too remote to notice, and too engrossed by his own calm and glorious repose to take an interest in, the affairs of men; had he excluded from the vision of the future all that is to be dreaded in hell, and all that is to be hoped for in heaven: had he reasoned himself into the assurance that he would have to appear before no other than an earthly tribunal, and that the hand of the executioner would blot out his name from the book of existence, as well as from the list of mortals, no motive would have remained sufficiently powerful to withhold him from the speedy completion of his diabolical purpose. But happily the fear of God was not altogether removed from his heart. He was prompted to pray for light; and light, very different from what he

and revealed, not the promise of impunity which he desired, but his own fearful condition, as the slave and tool of Satan, the god of this world. The eye of the Omniscient observed his approach to the long-forsaken temple, and was fixed upon him when he bent his knee to implore the commission of a destroying demon. That Ear, which no sound escapes, heard his prayer for liberty to shed blood. Perhaps no knee was ever before bent on earth, and no petition ever before ascended to the throne of God, for such an object. Angels, with all the solicitude of which their happy natures are capable, may well be conceived to have intently watched the expression of that eye which was turned towards so monstrous an offender. They might expect to see his anger rise, and the thunderbolts of his wrath descend and transfix the daring suppliant. But how high must their joy and praise have risen, when they beheld the smile of pity, and heard the purpose of mercy, and witnessed the descent of holy influence, to smite, and break, and renew the sinner's heart. And have we not here a resplendant instance of the freeness and sovereignty of that grace to which man is indebted for his conversion to God, and for every step in that process which gradually renders him meet for, and conducts him to, the kingdom of heaven? 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.' For what did this man *will*, but permission to sin with impunity? what course did he *run*, but that which, had he reached its goal, would have crowned him with infamy, and plunged him into the gulph of dark despair and endless misery? God shewed him gratuitous mercy, and by an act of grace plucked him as a brand from the burning,—pardoned, sanctified, and saved him. Let none, however, presume on the Divine compassion, as though this were the common rule of God's righteous government. Of the thousands who rush onwards towards that wide gate through which none ever return, few, very few, are made the objects of such an astonishing interference. Those exempted few, just snatched from impending ruin, both warn others, by the scantiness of their number, against presumption, and hold out an encouragement to the penitent that forbids despair." pp. 141—144.

This narrative, and some of the author's concluding reflections upon
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it, seems to require a few observations; though we have not space at present to dwell, at the length they deserve, upon the points which suggest themselves for consideration. The case of this man, supposing it to be correctly narrated by him to his minister (as from his repentance and subsequent exemplary life we must presume to have been the fact), was doubtless very remarkable; and we may justly add, with our author, that the result of it strongly testifies the power, goodness, and forbearance of God, and the sanctifying efficacy of Christian principle. But, at the same time, we are always somewhat fearful as to the general propriety of indiscriminately circulating such narratives. The grace and power of God for the salvation even of the worst of transgressors, on their return to him through a crucified Saviour, we learn through a far higher, an inspired, medium; we have the narratives of Manasseh, and the prodigal son, and the thief upon the cross, and the woman out of whom our Lord cast seven devils, and various other illustrations, accompanied by promises large and free as the mind of the all-perfect Donor. We are not disposed—very far from it—to detract from the strong ground of hope and consolation thus held out to all, whatever their past lives, who repair to the atonement of a Divine Saviour, led by the gracious influences of his Holy Spirit. But is it not liable to misconception to bring forward cases like that before us, not merely for the useful and legitimate purpose of shewing how great a change is needful in a sinner, and how great a change Christianity actually can effect, but as illustrative of "the freeness and sovereignty of that grace to which man is indebted for his conversion to God, and for every step in that process which renders him meet for the kingdom of heaven?" Is there not some danger that such representations, incautiously exhibited, may lead the sinner to a pre-

sumptuous confidence? Are they not also somewhat at variance with the spirit of that declaration of our Lord, that "he who will do the will of God"—not he who is obstinately bent to resist it, or who goes to church to learn whether God will allow of murder—"shall know of the doctrine?" Instances may indeed occur, and this may be one, which form an exception to God's *usual* method of dealing with his creatures under the Gospel-dispensation; and we know upon Divine authority, that "he to whom much is forgiven will love much;" so that no door is opened in such cases to licentiousness of conduct, but the contrary, so far as respects the individual himself. But the oft-reproved transgressor, who wishes for an anodyne to his feelings of guilt and dismay, is too apt to lay hold of such narratives for the purpose of "hardening his neck," under the persuasion—not that destruction shall suddenly come upon him without a remedy—but that without any wish or effort of his own, he shall at some future period be suddenly converted, and find peace with God. Our respectable author, indeed, strongly guards against this inference, and justly points out the appointed means of grace, as the medium of spiritual utility; but we fear that some readers might not sufficiently weigh the cautionary part of his remarks. To our minds, such a case as that of Lady M——, who was earnestly seeking, however imperfectly, to know and practice the will of God, is infinitely more hopeful than that of many to whom some writers (we certainly do not include our present author) are too fond of applying, or rather misapplying, our Lord's remarks about publicans and pharisees, as if they meant that a wilfully and grossly vicious man is a sincere though mistaken devotee. In the great majority of instances

we fear that hardened offenders receive at the hands of the outraged clemency of God the indignation and punishment they merit. All indeed merit it; but there are cases, both among the flagitious and the moral, where he sees fit to stay his hand; and though justice would seem to bid him smite, his love and tenderness prevail, through the atonement and propitiation of an all-gracious Saviour. Such cases occur often enough indeed to tell the trembling and the contrite that there "is forgiveness with Him," who nevertheless "is to be feared;" but still so seldom as to shew, that although God's ways are not our ways, or always fathomable by our reason, he yet guides and governs the moral as well as the physical subjects of his dominion in a way of perfect order. Consequences are made to follow causes with a regularity from which even the *seeming* deviations are so infrequent, that they never can become matters of calculation. The conclusion rather is on the other side. Like the few solitary evergreens of a forest in winter, they shew there is power so to construct his creatures, as to save some alive in the midst of deadly agencies; but the countless numbers of the withered and the fallen, the dead and the dying remnants of the deciduous plantation, sufficiently evince that the *rule* is to deliver them up to the assignable tendency of their exposure.

There are several passages of considerable interest in the remaining memoirs, which we cannot more particularly notice. We have given, however, a fair specimen of the work, and cannot doubt but that, under the Divine blessing of Him to whom it is committed, it will fulfil the author's pious wishes, and prove useful and acceptable to the public.

1. *A Charge delivered to the Clergy of the Diocese of Raphoe, Oct. 17, 1821, at the Primary visitation of William Magee, D. D., F. R. S., &c., Bishop of Raphoe.* London: Cadel. Second Edition. 1823.

2. *A Charge delivered at his Primary Visitation in St. Patrick's Cathedral, Dublin, Oct. 24, 1822. by William Magee, &c., &c. Archbishop of Dublin.* London: Caddell. Second Edition. 1822.

THE former of these Charges escaped our attention till some time after the latter had been published; but it contains so many valuable passages that we seize the earliest opportunity of introducing it to our readers: not, however, so much for the purpose of a general critique, as to extract a few passages, which will urge their own claim to attention.

In alluding to the subject of Confirmation, and expressing his determination to administer it throughout his diocese, on the return of every third year, his lordship (now his Grace) urges an argument in favour of that right which we think deserves attentive consideration. Some, perhaps, who might not be disposed to yield obedience to a mere ecclesiastical regulation, *as such*, may learn to attach a due value to this rite, when they find that so much may be justly said respecting its practical utility and expediency. The light in which the learned prelate places the subject, is in some measure new, and his reasoning upon it, we think, highly satisfactory and convincing.

"Baptism, it has become too much the custom to consider as a *form*. In its ordinary practice, as applied to infants, it seems to the unreflecting as wanting that which could give it meaning and efficacy, the consciousness and consent of its subject, in the contract which it embraces: so that, by those who do not discern its true scriptural character as a sacramental engagement, (which is unhappily the case with a large proportion of the community,) it is but too generally viewed either as a *charm* or as a *ceremony*. Now, Confirmation tends to reme-

dy this deficiency. It may be conceived as the consummation of baptism. It gives to that rite, in common view, significance and substance. And, what before appeared as the gratuitous adoption of the unconscious infant into the visible church of Christ, becomes now the voluntary acceptance of the Christian's covenant, and the spiritual initiation of the intelligent and instructed. So that, with those who cannot comprehend the value of infant baptism, it may be considered, with a certain latitude, as the baptism of the adult.

"Again, as Confirmation is prescribed by the Church as the legitimate introduction of the young Christian to the holy communion, it presents itself as an intelligible and connecting medium between our two great sacraments. It renews and confirms the covenant entered into by the one; and it makes the due preparation to seal and sanctify that covenant by the other. So that, in truth, the practice of this rite may be made the occasion of spreading through your entire parishes, in a way the best calculated to excite interest and attention, the whole scheme of a Christian's belief and duty.

"You have witnessed for yourselves, my Reverend Brethren, the great eagerness which was manifested for the instructions given, and the tracts circulated, previous to the late Confirmations; and you can say, whether that occasion did not furnish *you* with opportunities of more extensive and edifying teaching to your flock than you have usually enjoyed; and whether it did not afford to *them* incentives, and inspire them with a zeal, to learn and profit from your teaching, which have not been manifested at other times. In truth, nothing could tend more to stir up a spirit of religious improvement amongst the people, nothing could bring the clergy into more profitable contact with their parishioners, nothing could present them more in the light of true pastors looking to the welfare of their flocks, than a system which exhibited the whole clergy of the diocese, in all its ranks, from the highest to the lowest, in active exertion, seeking every where after the young and uninstructed, visiting every cottage, soliciting every parent, encouraging and instructing every child, to draw them to the knowledge and the practice of religion, and to guide their feet into that path which, if through the Divine grace they continue in it, will lead them to everlasting happiness." pp. 9—11.

In a subsequent part of this Charge, the Bishop strongly points out the evil of worldly conformity. It strikes us, in reading the passage, that there is not sufficient stress laid upon what we may denominate a *spiritual* abstinence from worldly habits, as distinguished from a merely *professional* abstinence; or, in other words, that the point is insisted upon more as a cold question of duty than connected with those devout feelings, those aspirations after heavenly objects, those sentiments of love to God, of gratitude to the Saviour, and of holy enjoyment in the ways of religion, which render it not merely the obligation, but the privilege and the delight of the Christian, lay as well as clerical, "to come out, and to be separate" from a world that lieth in wickedness and the wicked one; a world that is at war with his renovated nature; a world that is not his home, and whose language and principles are diametrically opposite to those of that "heavenly city" to which he is hastening, and where he expects "to be for ever with the Lord." We do not mean to intimate that his lordship did not intend these or similar ideas to lie as the substratum of his arguments; but in detaching the following useful and interesting passages, we thought it well to bring these ideas more prominently forward, lest any reader should unjustly confine his lordship's remarks to a merely formal propriety of manners, and an exemplary discharge of professional duty, which may be found where the heart is dead to all really spiritual feeling in religion; where there exists nothing akin to what the Psalmist meant, when he said, "Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee!" or an Apostle, when he exclaimed, "Whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." We can give only a part of his lordship's valuable admonition. Would that it

were deeply engraven on the minds of all our clergy on both sides of St. George's channel!

"We can never, surely, forget the solemn vows of our Ordination Service, that we would 'apply all our diligence to frame and fashion our own lives, and the lives of our families, according to the doctrine of Christ, and to make both ourselves and them, as much as in us lieth, wholesome examples of the flock of Christ.' This it is clear, marks us out, as bound by the most sacred engagements to a course of life different from that which is unhappily too prevalent in the world at large: it marks us out, not as persons who may freely conform to all the fashions which surround us, but as persons who are to place before the eyes of society '*wholesome examples.*'

"Are the clergy, then, to be afraid of the charge of *singularity*, if they do not break through their solemn vows and mix themselves in the secular pursuits, and the relaxed manner and habits, of those who have not incurred the like obligations? Are they, who are set up, as lights upon a hill; who are appointed to be the models and exemplars of the many; are they to descend from that high and truly dignified station, and to be the followers of that multitude, whom it is their business to direct; nay more, of whom great numbers at all times look to them for direction? They may depend upon it, if they act so, that they are not only acting in violation of their vows, and in defeasance of their usefulness, but that they are flinging from them that very respect and estimation, which they are making these sacrifices to obtain.

"It is manifest, I do not here speak of a conformity in what is decidedly profligate, or immoral: that belongs to a higher order of criminality, about which no one can be mistaken, and which is sure to be visited with universal condemnation. But I speak of that conformity which (unfortunately) too many of our order deem not inconsistent with their profession; a conformity in amusements, in manners, in occupations; a conformity, in short, which tends to blend and confound the clerical order with the other classes of society, so that every distinguishing character of a minister of the Gospel is made to vanish from the view, the parish priest becomes lost in the country gentleman, and the spiritual guide superseded by the sociable companion. No: as in every

profession there is a certain demeanour which befits it; so is there eminently in ours. And that departure from such demeanour, which in other professions would be unseemly, in ours becomes not less than criminal. It belongs to all, to abstain from evil; but it is bound upon us to abstain from *all appearance of evil*. Levity suits not the calling of a Christian minister. Secular occupations are not its true employment. His office is a grave one. And his manners and habits should not disgrace it." pp. 20—22.

"It is not through pleasurable pursuits only, but through those of business also, that the clergy may be drawn away from their proper duties, and lose their distinctive character. Those exertions of industry, which, in other situations of life would be highly praiseworthy, may be, in that of a minister of the Gospel, deserving of condemnation. We have already touched upon some of the chief occupations of a parish Minister; and, not to insist here on the loss of station and of respect which must attend his engaging in any of the modes of worldly traffic, it is manifest, from what has been said, that no leisure can be left to him for such employments. To do justice to his spiritual trust, must furnish a full demand upon all of time, of ability, and of attention, that he can bestow. And therefore whatever of these he expends on worldly business he withholds from that higher business which he has engaged himself to discharge to the exclusion of every other. It is not possible for him to serve both God and mammon. And therefore it is, that, in the engagements which a minister is called upon to make, at the time of his admission to the sacred office, he is required to forsake and set aside (as much as lieth in him) all worldly cares, and to give himself wholly to the one office to which it had pleased God to call him." pp. 23, 24.

The only remaining extract from the Raphoe Charge for which we can find room, is one of considerable length, but which touches with such sound wisdom, moderation, and candour, upon several points of vital importance to the United Church of England and Ireland in particular, and in some measure to the church of Christ at large, that even if it were longer than it is we should feel unwilling to omit or abridge it. In

the present attitude of contending parties among those who are, or ought to be, brethren, we know not whether most to admire the justness of his lordship's sentiments, or the integrity and fearlessness with which he has avowed them. We will not awaken unnecessary irritation, by making an application of his lordship's remarks to any particular set of tenets, or to the spirit and conduct of any individual or individuals, whether secular or spiritual, undignified or dignified; but we earnestly entreat all whom it may concern, of whatever name or party in the church, to weigh well and to profit by his lordship's seasonable admonitions. Such sentiments, if general, would go infinitely further towards allaying the wounds of the church, and producing a *real* and desirable uniformity, than if all the clergy could be melted down and cast red-hot by some zealot into his own narrow mould, and thus made *apparent* fac-similes of each other.

"The Christian world is, unhappily, much divided on some points: and, even within the pale of our own church, differences have arisen, which interfere lamentably with that unity and harmony which are so desirable in a Christian community. It might be expected, that the standard of doctrines, contained in the Articles of our church, would have prevented this diversity, at least amongst all those who have embraced that admirable summary, as the rule of their Christian belief. But here, unfortunately, the difficulty recurs: and such is the imperfection of human things, that that which was designed to compose all differences of opinion, is itself converted into a cause of difference, and made a ground of acrimonious controversy.

"The wisdom of the fathers of our church—a wisdom which seems little less than the result of inspiration—a wisdom certainly which marks its origin to have been from above—laid the foundation of this great scheme of Christian doctrine in a deep knowledge of the nature of man, as well as of the things of God. Those excellent persons were well aware, that the minds of men are not all cast in the same

mould ; that, on the contrary, the varieties of the human understanding are not less diversified than those of the human countenance ; and that, as in the case of the latter, even where the closest resemblance exists, there are still found some features of characteristic difference ; so in the former, even where the same general truths are embraced, some varying traits of thinking, and some distinguishing modes and qualifications of the primary principle will present themselves in different minds. The framers of our Articles, therefore, did not determine to proceed as in a mathematical right line ; but advanced in a path of reasonable and Scriptural latitude ; which, whilst it comprized within it all that was essential in doctrine, excluded all that was erroneous ; and which, consequently, enabled those who agreed in the great fundamental truths of the Gospel, to walk together in Christian harmony, as became those who were brethren in Christ Jesus. Now, in the same spirit in which the Articles of our Church were at first propounded, they should continue to be received and taught. And no individual should conceive himself at liberty,—not even the highest in the church, who, in this case has no more right than the lowest,—to impose upon these Articles any private sense or comment of his own, to the exclusion of every other that may not happen to agree with his in every particular. It is manifest, that he who does so proposes a new test, different from that which has been sanctioned by the church to which we belong ; and, so far, usurps an authority to which he has no title, and himself violates the standard by which he presumes injuriously to judge the orthodoxy of others.

“To prove, that this is a just view of the case, I shall read to you part of the Declaration, which, by Royal Mandate, is prefixed to the Articles ; and which openly manifests the true spirit in which they were composed, and the duty of those who profess to submit to their direction. For the purpose of healing ‘the curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the church of Christ,’ the Royal Declaration observes, ‘We will, that all further curious search be laid aside, and these disputes *shut up in God’s promises*, as they be *generally set forth to us* in the holy Scriptures, and the general meaning of the Articles of the

Church of England, according to them. And that no man, hereafter, shall print or preach, to draw the Article aside in any way, but shall submit to it in the plain and full meaning thereof ; and *shall not put his own sense or comment* to be the meaning of the Article, but shall take it in the literal and grammatical sense.’

“Thus, happily, through the wisdom of the Church, we have *one* standard, not many. We are not left to the authoritative dictum of every confident person, who shall assume more than oracular authority, and pronounce that *his* view, and his view only, of the doctrines of the Church, as set forth in the Articles, is the true one ; but each individual is left to the ‘literal and grammatical sense of the Articles, and to his own conscience, to judge what they declare to be the doctrines of Scripture : and, the same Articles refer him to that Scripture, as the only authority by which they submit themselves to be tried. Thus we see, that, if the unity of the church be broken by the jarings of those who exclude from the pale of her received doctrines all that differ from their peculiar views of orthodoxy, the Articles are not the cause of this dissension. They pronounce, that a certain latitude exists, within which those who differ may conscientiously subscribe to a common creed : and those, on the other hand, who will admit no such latitude, contradict the Articles which they profess to support ; and, if they happen to possess authority in the Church, they are fearfully responsible, as guilty of an act of *schism*, in driving from the Church those who may be purer members of it than themselves ; in raising up those curious questions and controversies, which war with Christian concord ; in rending asunder that one great family which should live together in brotherly union ; and in setting up a variety of creeds, in place of the one admirable, comprehensive, and scriptural digest, under which the members of our church have the happiness to enjoy a Christian freedom.

“If any proof were wanting, that our Articles are, as they profess to be, of a comprehensive character, it would be found in this, that, of the contending parties into which our church is unhappily divided, each claims them as its own. By those who hold the creed of Arminius, they are pronounced to be Arminian : and, by those who hold the creed of Calvin, they are pronounced

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to be Calvinistic. The natural inference of the impartial reasoner would be, that they are *neither*; whilst they contain within them what may be traced to some of the leading principles of *both*. And this is the truth. They are not enslaved to the dogmas of any party in religion. They are not Arminian. They are not Calvinistic. They are *Scriptural*. They are *Christian*. As the different parties profess to derive their leading tenets from Scripture, so do they profess to find them in the Articles. But these are answerable for the extravagances of no sect; and are as far removed from the unjustifiable assumption, that man is sufficient for his own salvation, as they are from the monstrous metaphysics that would render him in all respects a necessary agent, and altogether passive and inoperative in that great work.

"At the same time, the true Christian teacher should not be deterred from setting forth the great fundamental doctrines which the Articles contain, by the imputation of particular names, which ignorance may attach to those doctrines. Nothing, in truth, has contributed to give, to some of the sects and parties in religion, so much credit and popularity, as the erroneously ascribing to them, as characteristics of their peculiar creed, tenets which belong to our common Christianity. Thus, for example, nothing is more common, at the present day, than to hear a person pronounced to be a Calvinist, because he holds the doctrine of original sin, or of justification by faith; whereas, he might with equal justice be so denominated for holding the doctrines of the Trinity or the Atonement. But, let the honest and faithful servant of his Lord not fear to insist on all the great doctrines of the Gospel, as they are laid before him in the Articles. The Fall of man, the Atonement by Jesus Christ, the Personality and Divinity of the Son of God and the Holy Spirit, the doctrine of Original and Actual Sin, the insufficiency of man to merit heaven by his own works, justification by faith, the need and nature of the Divine influences, the importance of the Christian sacraments, the social, moral, and spiritual duties, which become the Christian, and which are to be grounded upon evangelical principles, on love to God, and faith in our Lord Jesus Christ: these are the vital truths, which the Articles fully justify him in preaching; and these are the truths which, if

preached zealously and honestly by the clergy of the Established Church, will not fail to uphold the credit of that church, whilst they promote the true cause of Christian holiness in these lands.

"At the same time, it is particularly necessary to guard the young student in divinity against extremes on these very points. The ardour of youth requires to be restrained, not stimulated: it seizes upon strong points, and is disposed to take rapid views. The young preacher, therefore, should be particularly careful and suspicious of himself. He is in great danger of identifying himself with partisans, who are ever watchful to enrol him amongst their ranks: and therefore, until he has time and opportunity to take a comprehensive and scriptural view of the Gospel, and fully to acquaint himself with the opinions and arguments of experienced and eminent divines, he will be much safer in not pushing his bark adventurously from the shore. His preaching should be moderate on these great leading points, and dealing more in their results of holiness and good living, than in the schemes and systems to which they may seem to lead." pp. 30—36.

The length of this highly important extract will preclude our devoting much space to his Grace's Charge to his clergy of the archbishoprick of Dublin. Some remarks in this Charge naturally excited a warm controversy, which having now, we believe, died away, we shall cautiously abstain from renewing; especially as we have not time or space at present to enter, at the length and with the attention which the topic would demand, upon the very peculiar and delicate circumstances under which the Established Church of Ireland is placed. We may possibly take an opportunity, at some future time, of stating our humble views upon the subject; but at present we confine ourselves to two or three extracts from his Grace's Charge, unconnected with points of controversy.

The Archbishop thus affectionately impressed upon his clergy the duties which they bound themselves to perform at their ordination:—

"What is the description which our Ordination Service presents, of the character, duties, and obligations, of those who are admitted to the Christian ministry in our church? Are they not there expressly represented as the 'messengers, watchmen, and stewards of the Lord;' who are 'to teach, and to premonish, to feed and to provide for the Lord's family?' Are they not warned to keep in constant 'remembrance how great a treasure is committed to their charge;' no less than the sheep of Christ which he bought with his death, and for whom he shed his blood; and that 'the church and congregation, whom they must serve, is his spouse and his body;' and that, 'if it shall happen the same church or any member thereof, to take any hurt or hindrance by reason of their negligence,' they should think with dread upon 'the greatness of the fault, and the horrible punishment that will ensue;' that they should therefore, considering with themselves the end of their ministry towards the children of God, towards the spouse and body of Christ, beware 'that they never cease their labour, their care and diligence, until they have done all that lieth in them, according to their bounden duty, to bring all such as are or shall be committed to their charge, into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in religion, or for viciousness in life?'

"Well then, indeed, may they be solemnly called on (as they are immediately after) to 'see, with what great care and study they ought to apply themselves; as well that they may shew themselves dutiful and thankful to the Lord, who hath placed them in so high a dignity, as also to be careful that they neither themselves offend, nor be occasion that others offend:' and that, for this purpose, they should, as much as in them lies, 'forsake and set aside all worldly cares and studies,' and endeavour 'by God's grace to give themselves wholly to the office, whereunto it hath pleased God to call them, so as, to the utmost of their power, to apply themselves wholly to this one thing, and draw all their cares and studies this way; and that they will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost, that, by daily reading and weighing of the Scriptures, they may wax riper and

stronger in their ministry; and that they may so endeavour themselves from time to time, to sanctify the lives of them and theirs, and to fashion them after the rule and doctrine of Christ, that they may be wholesome and godly examples and patterns for the people to follow.'" pp. 7—9.

His Grace earnestly points out the necessity of increased zeal and unanimity in the clergy, from the consideration not only of personal duty, but of the peculiar circumstances of the times. Thus he remarks:

"There is no slumbering on our post. We may rest assured, that if we join lukewarmness from within, to the unceasing hostility, which assails us from without, and assails us in every form and degree from the false and hypocritical pretence of a desire for the improvement of our order, to the open violence which avows the purpose of its extinction, the triumph of those who labour for the downfall of our church will soon be completed.

"It will not do, to boast of our orthodoxy, and shew no fruit of right opinions in our practice; to content ourselves with exclaiming against what is called *new light*, without endeavouring to extend to our flocks the benefit of the *old*; to be fearful of an excess of zeal, without any alarm as to the consequence of indifference; and to reserve for the appearance of sanctity and separation from the world amongst our brethren, the indignation and censure, which should be bestowed upon levity of demeanor and habitual carelessness about spiritual concerns.

"The time is come, when, if not from higher considerations, we must, from prudence at least, bring these things to an end. The time is come, when we must shew ourselves, in truth and in spirit, what we profess ourselves to be, the soldiers and servants of Christ; when we must manifest in our lives the superior excellence of that pure and reformed religion which we have undertaken to teach." pp. 17, 18.

His Grace further strongly enforces the duty of "strict residence" in the clergy, and dwells particularly, and with great feeling and force, upon their office as a *pastoral* relation.

"The true relation of the clergy to the people (it cannot be too often repeated) is a *pastoral* relation. It is not by the parish minister's securing the ostensible discharge of the Sunday's duty, that he properly exercises his functions; nor even by his providing for a punctual attention to those occasional duties which he is invited to discharge. No: the clergyman should be the true *parish priest*; in continual contact with his flock; one, whose voice they know; not only in constant residence amongst them, but in continual intercourse with them; their adviser; their friend; the moderator of their disputes; the composer of their differences; the careful instructor of their children; not content merely to afford spiritual aid where it may be demanded, but vigilant to discover where it may be applied, and prompt to bestow it where it will be received: stimulating all, and particularly the young, to come to that fountain of living waters, which it is his office to dispense; and proving to his people by every possible exertion, that the first object he has at heart is their everlasting welfare. All this, it is manifest, he can effect, only by living continually amongst his flock, and by the continued *personal* discharge of the several offices of the priesthood." pp. 30, 31.

There are some points in this Charge, and perhaps in the former, on which minor differences of opinion may exist among good men, and even among sound churchmen. On these we have avoided touching, being anxious chiefly to bring before our readers on the eastern side of the channel a portion of the valuable remarks of the learned Archbishop, without entering at present into the litigations either of British or Irish controversy. We had occa-

sion in former years (see *Christian Observer* for 1803 and 1810) to speak with high applause of his Grace's now well-known and justly popular discourses on Sacrifice and Atonement; and we have hailed with great pleasure the accession of so zealous, learned, and orthodox a prelate to the episcopal ranks of the sister kingdom; a remark which,—as his Grace has been pleased, in the work just mentioned, to designate the *Christian Observer*, as "a periodical publication distinguished for the *uprightness*," as well as for "the talent with which it is conducted,"—we trust, will not be construed into a mere customary compliment, but be viewed as an unfeigned, however humble, tribute of respect to those eminent qualifications which have long placed his Grace high among the most learned and successful defenders of "the faith once delivered to the saints," against some of the most dangerous errors which have infested the Christian church. We only add our humble prayer to the Giver of every good gift, that the Most Reverend author may be long spared to regulate the affairs of his important province with that piety, wisdom, conciliation, and firmness, which its circumstances so urgently require; and that his clergy, enlightened and guided by the sentiments which we have quoted from these Charges, may be enabled diligently and successfully to promote the Gospel of their Saviour, with all its holy and *healing* effects, in their respective spheres of ministration.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Founders and Benefactors of Oxford and Cambridge; by Alexander Chalmers;—The Library Companion; by the Rev. T. F. Dibdin;—Original

Letters, from Autographs in the British Museum; by H. Ellis;—A Translation of Sismondi's Literature of the South of Europe; by Mrs. Roscoe.

In the press:—Boutenoch's History of Spanish and Portuguese Literature,

translated from the German; by Thomasina Ross;—A Tour through the Morea: by Sir W. Gell;—Memoirs of Marie Antoinette; by Madame Cam-pin.

The St. David's Church Union Society have offered a Premium of Fifty Pounds for the best Essay on the following proposition:—"That there is more Credulity in the Disbelief of Christianity, than in the Belief of it." Also, a Premium of Fifty Pounds for the best Translation of the Canwll y Cymry into English Verse. The compositions are to be sent on or before the 1st day of October, 1823, directed to the Rev. D. Lewis, Secretary to the Society, to be left at the Vicarage, Carmarthen. They must be sent in a legible hand, accompanied with a sealed paper, containing the name of the writer within it, and inscribed with the motto of the Essay.

The following table of the average duration of human life, in our island, from the year 1693 to 1789, has been lately published by Sir Gilbert Blane, on the authority of Mr. Finlaison.

Ages.	Mean Duration of Life, reckoning from		So that the Increase of Vitality is in the inverse ratio of 100 to
	1693	1789	
5	41.05	51.20	125
10	38.93	48.23	124
20	31.91	41.33	130
30	27.57	36.09	131
40	22.67	29.70	131
50	17.31	22.57	130
60	12.29	15.52	126
70	7.44	10.39	140

The greatly increased healthiness of the community exhibited in this statement, Sir Gilbert Blane considers chiefly referable to the more ample supply of food, clothing, and fuel; better habitations; improved habits of cleanliness and ventilation; greater sobriety, and improved medical practice. Had the table been made up to the present period, according to the late census, the average of life would appear still more favourable; and among the causes of the increase, in addition to greatly augmented improvements in all the points mentioned by Sir Gilbert, the discovery of vaccination, though it may have proved fallible in individual cases, would claim a large share.* Such pub-

* Having alluded to the discovery of vaccination, we cannot forbear pausing for a moment to inform our readers, that the amiable and excellent author of this discovery is now no more. Before his most important discovery was announced, the small-pox was

lic blessings should excite gratitude to God, and induce every person of intelli-

a far greater scourge to the human race, than the plague itself: and, even where it did not deprive the sufferer of life, almost every second or third face in every public assembly, exhibited the remains of its ravages; at least, till the disease was moderated by the practice of inoculation.

The small-pox had existed in the East, especially in China and Hindostan, probably for several thousand years. It visited the more Western nations towards the middle of the sixth century; it broke out near Mecca, immediately before the birth of Mohammed. It was afterwards gradually diffused over the whole of the Old World, and was finally transported to the New, shortly after the death of Columbus. In the British islands alone, it has been computed that forty thousand individuals perished annually by this disease! It killed one in fourteen of all that were born, and one in six of all that were attacked by it in the natural way. The introduction of inoculation for small-pox was productive of great benefit to those who submitted to the operation; but though it augmented individual security, it added to the general mortality, by multiplying the sources of contagion. This disease has now been banished from some countries, and with due care, might probably be eradicated from all; and notwithstanding prejudices, carelessness, and ignorance, millions, doubtless, now live, who, but for vaccination, would have been in their graves.

We are informed that the meekness and simplicity of the demeanour of the excellent individual to whom we are indebted for this discovery, formed a striking contrast to the self-esteem which might have arisen from its splendid consequences. He was thankful and grateful to God; but to pride and vain-glory he seemed to be an utter stranger. A short time before his death, the nature of his services to his fellow creatures having been the subject of conversation: "I do not wonder," he observed, "that men are not grateful to me; but I am surprised that they do not feel gratitude to God, for making me a medium of good." This was the habitual frame of his mind. He invariably exhibited an exemplary uprightness of conduct, singleness of purpose, and disinterested earnestness to promote the welfare of his species. These qualities particularly arrested the attention of the many distinguished foreigners who came to visit him; and were not less the cause of satisfaction and delight to his friends. The last public act of his life harmonized with his previous efforts in behalf of his fellow-creatures. He attended a meeting convened on the 19th of December last, at Berkeley, for forming a Bible Society, and moved the first resolution. It was doubtless, a sight singularly gratifying, to behold a venerable individual, whose life had been spent in successfully devising means to extinguish a pestilential bodily disease, thus putting his hand to a work which has been designed for arresting the moral pestilence that desolates so large a portion of the earth, and for the healing of the nations.

We are happy to learn that a memoir of his life is likely to be undertaken by a gentleman competent to the task.

gence to endeavour, to the utmost of his power, to introduce the arts of social improvement among the poor and ignorant in his vicinity. We cannot, however resist adding, as Christian Observers, that the average prolongation of life is no just plea for procrastinating the great work for which we were sent into the world. To every individual the term of his earthly existence is as absolutely uncertain, and his dissolution ultimately as inevitable, in the most salubrious climate, and under the most improved arts of life, as amidst the swamps of Batavia, the jungles of India, the earthquakes of Smyrna, or the pestilence of Constantinople. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

The Bishop of St. David's remarks, in his postscript to the second edition of his *Vindication of 1 John* v. 7. (which a friend has adverted to in another part of this Number), that in our English language, there is a sufficient mixture of the British or Welsh in common use, changed indeed in the spelling, to prove that, though the military part of the British Nation retired into the West, the unarmed part, including the majority of the people, remained, and became incorporated with the invaders, whether Roman or Saxon, whose descendants, notwithstanding they have lost their mother tongue, are as much British as their brethren in Wales. His lordship strongly points out the evils and inconveniences arising from the prevalence of different tongues among members of the same nation, who thus become a sort of foreigners to each other. He adds, however, that though for judicial purposes, local improvement, charity, and mutual intercourse, it is expedient to encourage but *one* language, yet that so long as the *poor* speak the ancient tongue, the Gospel ought to be preached in it for their benefit. His lordship, upon the whole, considers that "the revival of the Saxon language, or the cultivation of the British, beyond the *necessary purposes of religion, of intercourse with the poor*, of archæology, and the exercise of poetical talent, would be more detrimental than serviceable to the public." This distinction appears sound, and has been acted upon by the most judicious friends of our various charitable societies as respects the Gaelic and Irish languages.

Some of the Meteorological reports state that during the late intensely cold

weather, the thermometer, during the nights of the 19th and 20th of January, fell as low as 6 and 8 deg. in London, and a little north of London, to 3 deg. The thermometer, however, is not a test of the *sensation of cold* on the living frame; in other words, of the rapidity of the abstraction of caloric, which depends not merely upon the temperature of the air, but also upon its degree of moisture, pressure, and rapidity of circulation. A scientific friend suggests, that it might be very useful, especially for medical purposes, if meteorological observers would institute a series of experiments to shew what is the comparative rapidity with which caloric is abstracted from the human frame, in all the varying states of atmospheric temperature, moisture, weight, and rapidity. The experiments might be tried by means of a thermometer raised, say to 98 deg., the point marked to blood-heat, and observing accurately the rapidity of the first decrements of cooling, under the varying circumstances just mentioned. The persons employed in the late Arctic expedition could sustain an intense degree of cold with little inconvenience if the air was still; but a slight breeze rendered the abstraction of caloric too rapid to be supported, without great suffering and danger. Damp air also, every one knows, is a very rapid conductor of heat.

Dr. A. Philip has published a series of papers to demonstrate that there are three distinct powers, the *sensorial*, the *nervous*, and the *muscular*, concerned in the animal system, yet without dependence on each other; that the muscular may for a time survive both the sensorial and nervous powers; that the nervous may survive the sensorial and muscular powers; and that the sensorial power is without dependence on the others, except so far as they are necessary for the maintenance of its organs. The nervous and muscular powers are the direct means of maintaining the life of the animal, and of connecting it with the external world: the former receiving impressions from the world, and the latter communicating impressions to it. The functions of the nervous and the muscular powers are viewed by him as results of inanimate agents acting on vital parts, and are capable of being excited by electricity, or galvanism, artificially applied; but when from these we turn to the sensorial functions, we perceive results which have lost all analogy

to those of inanimate matter : they have only an indirect effect in maintaining animal life, and are excited by no impressions but those communicated through the nervous system ; and, consequently, are the results of living parts acting on each other. The sensorial are the first functions which cease when the vital powers begin to fail ; while inanimate agents continue capable, for a time, of languidly exciting the nervous and muscular functions of life. This theory, rightly viewed, would appear to be strongly opposed to the principles of materialism.

PORTUGAL.

The Government of Portugal has *advertised* for the best digest of a civil code for that kingdom, in place of the old system. The reward for the most approved system is 30,000 crusades of gold, or about 10,000*l.* to be paid in several years; the unsuccessful candidates are to be rewarded according to their merits. The competition is open to persons of all countries.

INDIA.

The difficulty of procuring a proper description of people to fill the situations of native doctor, has induced the Governor-general to direct the formation of an institution for the instruction of natives in medicine ; to be called the School for Native Doctors. The institution is to be placed under the management of a medical officer. Hindoos and Mussulmans are to be equally eligible as students, with the sole condition that they be persons of respectable cast and character, and willing to perform the duties of their calling. The immediate design of this institution is the supply of the public service, civil and military ; but we hail it as one more link in the chain of causes and institutions calculated to raise the character of the native population, and to make way for the extension of science, education, and, above all, of Christianity among them.

A case lately came before a court martial at Calcutta, of an officer provoking another to fight a duel, and continuing a strain of hostility after the commander-in-chief had ordered the affair to be set at rest, and the letters on both sides to be withdrawn. The court found the officer guilty of not withdrawing his letters ; but, considering that he

was "influenced *solely by honourable feelings*, and an anxious desire to be placed in a situation to clear his character from injurious reports, awarded no punishment. The commander-in-chief, after urging the many inconveniences which had arisen from this affair, and expressing his surprise that the court had adjudged no penal award, declares his persuasion that in future "the expediency will be manifest of an authoritative intervention, to stop, in an early stage, the progress of party bickerings, brought within official cognizance, and will shew the fitness of marking with severity any management for evading the injunction." We notice the subject, chiefly, for the purpose of urging the duty of an "authoritative intervention" to prevent the practice of duelling altogether. It can scarcely be doubted, that, if duelling were in every case publicly frowned upon by those who have the bestowment of national honours and rewards, and in place of it, as has been often suggested, a court of dignified appeal, if necessary were appointed, this relic of barbarism might be rendered as unpopular as it is disgraceful in itself and contrary to the most solemn stipulations of our naval and military service. And if duelling were rendered dishonourable in these professions, a readiness to murder or be murdered upon the slightest provocation, would not long continue to be thought a necessary mark of courage in the private walks of life ; especially after it was once publicly understood that to have fought or assisted in a duel would inevitably call down the highest earthly displeasure,—to the anger of God, the deliberate duellist must be insensible,—and powerfully tend to turn aside the stream of honour and patronage from flowing in so discreditable a channel.

THIBET.

An Italian paper states, we know not upon what authority, "that the Queen of Thibet has requested no less than eighty missionaries from the college of the *Propaganda*, to convert her semi-barbarous subjects to Christianity ; she herself, it is alleged, having been converted by an Italian, who has found his way thither, and is now exercising the office of chief minister.

List of New Publications.

THEOLOGY.

Religion not Speculative but Practical, a Sermon before the University of Oxford; by the Rev. J. Knight, M.A.

Consolations for mourners; by R. H. Shepherd. 18mo. 6d.

The Eventide, or last Triumph of the King of Kings, being a Developement of the Mysteries of Daniel and St. John; by J. A. Brown. 2 vols. 18s.

The Inspiration of the Holy Scriptures proved by the Evident Completion of Important Prophecies; by the Rev. T. Wilkinson, B.D. 6s.

An Advent Sermon against Modern Infidels, and an Appeal for the People of Ireland; by the Hon. and Rev. E. J. Tournour, M.A.

The Druid's Song, or an Appeal against Infidel writers; by the same.

The Redeemer's Tears over Lost Souls; with two Discourses; by the Rev. John Howe, A.M. With an Introductory Essay; by the Rev. R. Gordon. 3s. 6d.

The Connexion of Christianity with Human Happiness; by the Rev. W. Harness. 2 vols. 8vo. 15s.

The Hermit of Dumpton Cave; or Devotedness to God and Usefulness to Man, exemplified in the Old Age of J. C. Petit, of Dumpton, near Ramsgate, with a Portrait. 12mo. 5s.

Sermons by the Rev. John Hayden. 3vo. 8s.

A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospels of St. Matthew and St. Luke; being an Investigation of Objections urged by the Unitarian Editors of the improved Version of the New Testament; with an Appendix; by a Layman. 8vo. 10s. 6d.

The Village preacher, Vol. III. 12mo. 5s.

The Doctrines of Grace conducive to Eminent Holiness; a Sermon by J. B. Innes.

Antichrist Advancing; a Sermon by the Rev. S. Pigott, A.M.

Scripture Narratives, containing every Historical and Biographical Narrative in the Old and New Testament, with 120 engravings; by the Rev. S. Barrow. 7s. bound.

Summary Account of the London Society for promoting Christianity among the Jews; with Answers to Objections; by the Rev. C. S. Hawtrey, M.A. 6d.

Elspeth Sutherland; or the Effects of Faith. 9d.

MISCELLANEOUS.

Negro Slavery; or a View of some of the

prominent Features of that State of Society, as it exists in the United States of America and the West Indies, especially in Jamaica. 8vo. 3s.

Travels in New England and New York; by the Rev. Dr. Dwight, late President of Yale College, in 4 vols. with maps. 2l. 2s.

Observations on a Pamphlet on the Consumption of Wealth by the Clergy; and on the Edinburgh Review; by the Rev. F. Thackeray, A.M.

A Letter to M. Jeune Baptiste Say, on the comparative Expense of Free and Slave Labour; by Adam Hodgson. 2s.

Patronage of the Church of England considered in Reverence to National Reformation, the Permanence of our Ecclesiastical Establishments, and the Clerical Character; by M. Yates, D.D. 5s.

Thoughts on the Anglican and Anglo-American Churches, in Reply to Mr. Wilks's Necessity of Church Establishments; by John Bristed, author of "The Resources of the British Empire," and of "the Resources of the United States of America," 3vo. 10s. 6d. New York, reprinted London.

Ode to the Memory of the Rev. J. Owen. Post 8vo. 6d.

A Catalogue of Greek and Latin Classics, including the most important editions in chronological order, with the principal Lexicographical Works, &c. with their prices; by S. Hayes. 2s.

East and West India Sugar; or, a Refutation of the claims of the West India Colonists to a protecting Duty on East India Sugar. 3s.

Revived Architecture in Italy, No. 1. folio. 1l. 5s.—India paper, 1l. 11s. 6d.

Fosbrooke's Encyclopedia of Antiquities. No. 1. 4to. 5s.

Journal of the Private Life and Conversations of Napoleon; by the Count Las Cases. 3vo. French, 18s. English, 21s.

The Annual Biography and Obituary for 1823. 8vo. 15s.

Aragos's Narrative of Freycinet's Voyage. 4to. 3l. 13s. 6d.

Chronology of the Last Fifty Years, from 1773 to 1823. 18mo. 15s.

Novus Thesaurus Philologico-Criticus; sive Lexicon in LXX. et Reliquos Interpretes Græcos, ac Scriptores Apocriphos Veteris Testamenti, post Bielium et Alios Viros Doctos congresset edidit J. Schleusner. 3 vols. 8vo. 4l. 4s.

Esop in Rhyme, with some Originals; by Jefferys Taylor, of Ongar. 12mo. 4s.

The Village Church. 2 vols. 18mo. 4s.

Religious Intelligence.

PRESENT STATE OF THE CHURCH OF ENGLAND.

THE Rev. Dr. Yates—who is entitled to the best thanks of the members of the

Church of England for his diligent exertions in pressing on the public attention, several years since the lamentable necessity of increased church-room,

and whose suggestions were a principal cause of the formation of the Church Building Society, and the Act passed for effecting the same object—has just published a Letter to Lord Liverpool, on the patronage of the Church of England considered in reference to national improvement, the permanence of our ecclesiastical establishments, and the pastoral charge and clerical character. From his publications we shall extract some highly important statements relative to the present condition of the Established Church; principally as respects ecclesiastical residence and patronage. Non-residence, Dr. Yates considers, and justly, as perhaps the most serious evil with which our church has at present to contend. He remarks:

“Various deficiencies, erroneous arrangements, and imperfect ministrations, in the several preparatory and superintendant departments of clerical life, have been from time to time noticed and descanted upon; but the loud voice of public censure has been more particularly directed to the concentrated danger and powerful mischief, arising from the want of a due, and full, and efficient, and personal discharge of the stated and implied duties of a parochial Christian ministry;—and this defect has been generally considered as originating chiefly in what is termed the non-residence of the clergy.”

The celebrated Consolidation Act (57 Geo. III.) like all former statutes, Dr. Yates admits, has failed of effectually securing clerical residence; though possibly it may have done something towards that desirable end, and might do more if the payment of the full stipend which it allots to curates were in every instance enforced by authority. The “public and detailed discussion of the subject,” however, Dr. Yates allows, did much good; for “it awakened many slumbering consciences; alarmed many mercenary worldlings, and tended, more powerfully perhaps than the enforcement of the laws themselves has done, to the promotion of this most useful object.”

We shall arrange our extracts under the heads of *extent of non-residence; causes of non-residence; and the remedy proposed by Dr. Yates to prevent non-residence.*

The present *extent* of non-residence amongst our clergy is perfectly appalling.

“It appears, without comprehending cathedral churches and their prefer-

ments, that the number of parochial benefices in England and Wales may be estimated at twelve thousand, as included under the descriptive terms of Rectories, Vicarages, Perpetual Curacies, Donatives, and Chapelries; that these benefices are held by about six thousand seven hundred incumbents; that of these Incumbents about three thousand nine hundred hold one parochial benefice each person;—and that about two thousand eight hundred hold each more than one parochial benefice.... The total number of incumbents being about 6,700;—if we suppose each of these incumbents to reside upon one of his preferments, which in all cases is not the fact, even that hypothesis will still leave about 5,300 parochial benefices necessarily without resident incumbents; and if we also estimate that about 600 benefices are, from other causes, without resident incumbents, the number of non-residences will be about 5,900,—nearly one half of the parochial benefices of the Church of England, at the present time, and under the operation of the present laws, without resident incumbents. And although the total number of benefices, and the total number of incumbents, given in the diocesan returns are not so large as the general statement, yet the proportion of non-residents is still higher; as, according to the returns for the year 1813, there were 6,375, and for the year 1814 there were 6,804, non-resident incumbents; being an officially ascertained number considerably exceeding one half of the parochial benefices of the Establishment.”

The *causes* of this deplorable system of non-residence, Dr. Yates considers to be chiefly as follow:—

“The several modifications under which these causes present themselves may be chiefly comprehended within four leading heads, or points of consideration.

“I. The too often absent principle, in the want of a pious, a deep, and heart-pervading sense of the blessing of redemption, so grateful and predominant as to furnish the chief and commanding motives of action, and render the whole conduct subservient to the honour of God and the benefit of man.

“II. The too generally prevalent principle of a regard to the occupations, the enjoyments, and the solitudes of time, so absorbing and overwhelming as to exclude from the general habits of life the practical influence which a

due consideration of *eternity* must have upon them : and in its stead to give a cold technicality, a mere business-like temporal character, to the remunerations and employments, the offices and functions of clerical engagements.

“III. The nature, circumstances, extent, and present application of the remuneration allotted and set apart for the time, talents, and exertions, devoted, exclusively of other avocations, to the national instruction and improvement.

“IV. The manner in which the exercise of parochial functions is intrusted to individuals,—and the motives that originate and determine such selection and appointment.

“The two first of these points, though of very powerful and extensive effect, are not immediately and directly cognizable by ecclesiastical discipline or human legislation.

“The two latter, including every consideration respecting maintenance and patronage, being in a considerable degree tangible by law and regulation, are the points to which attention will be chiefly solicited.”

The principal cause of non-residence is clearly the present lamentable system of pluralities, as sufficiently appears from the above calculations, and a chief cause of these pluralities (abating the *moral* causes,) Dr. Yates considers to be the inadequacy of a large portion of our ecclesiastical benefices to maintain their incumbents in a reasonable degree of respectability and comfort. This inadequacy will very painfully appear from the following facts :—

“The result of my investigation is, that after all the improvements and augmentations which the liberality of the Crown, of the Parliament, and of individuals hath provided, there are no less than 4,809 benefices returned without fit habitations for the residence of an incumbent ; and 4,361 benefices not exceeding the annual income of 150*l.* But these returns having been made in the year 1816, before the present depreciation in the value of all agricultural produce, parochial benefices have since suffered a reduction of at least 25 per cent. It may be necessary, in order to form a more accurate idea of the present state of the church establishment, to give an abstract of the preceding accounts reduced, as the benefices are in fact, full one fourth in their annual income.

Livings from £10 to £30 per ann.	422
————— 30 - 60 - -	1,207
————— 60 - 75 - -	645
————— 75 - 98 - -	798

Benefices not exceeding 98 <i>l.</i> per annum.	3,067
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And if the 358 additional benefices returned to the Bounty Board be reduced in the same proportion, we may estimate that at least two thirds of them do not now exceed 98*l.* per ann. : this will give 572 to be added to the above, making a total amount, according to this estimation, of 3,589 parochial benefices not exceeding 98*l.* per annum.”

“It surely affords no occasion of surprise that much should remain to be effected when, upon an accurate estimation, considerably more than a third of the parochial benefices appear to be without a fit house for the residence of a minister, and nearly one half of them without an annual revenue of one hundred pounds. How lamentably insufficient this must be to the respectable maintenance of a liberally educated public instructor, needs not any further enforcement to make evident.”

We deeply lament, with Dr. Yates, these circumstances so ruinous to the efficiency of the Established Church : but we do not see that the smallness of benefices is any just reason, publicly speaking, for the encouragement of pluralities ; for if a benefice will not maintain a resident rector or vicar, how should it both maintain a curate and in addition furnish a surplus for a non-resident pluralist. Scanty benefices most certainly ought to be augmented ; but they ought not to be systematically added to larger ones to eke out a non-resident incumbent's income, while the resident curate performs the whole duty. Would not the curate in almost every such case *gladly* accept the living, small as it is, and contrive to maintain himself upon it, at least till he procured a better ; and if so, why is it necessary to tack it on to a larger benefice ? why should its scantiness be considered a reason for having *two* clergymen instead of one to partake of its inadequate profits ? This reasoning applies, more or less, wherever a curate is kept by a pluralist. In the comparatively few cases in which livings are so small and so contiguous, that one incumbent himself attends personally to both, the case is very different. In such instances, it is doubtless better that two

parishes should be ill supplied than neither supplied at all ; but all such parishes ought to be forthwith augmented ; and the moment the augmentation becomes such, that a respectable clergyman can be found to accept of one alone, the excuse for pluralities vanishes. A larger stipend might be desirable ; and ought to be bestowed so as to maintain the incumbent in a suitable degree of comfort ; but an annexation of livings is not absolutely necessary, nor ought it to be systematically allowed, except where no respectable clergyman would consent to accept the benefice by itself.

In these remarks, we doubt not, Dr. Yates would fully concur ; but the object of his publication being chiefly practical, he has not so much insisted upon general principles, which in the present state of affairs are not likely to be speedily carried into effect, as upon the necessity of some minor regulations which he considers would *diminish* the evil which they could not wholly remedy. The following passages contain the substance of his suggestions :—

“Temporal advantages will in the general and regular course of nature be sought for by all ;—by men of strict principles and high sense of character and responsibility in subserviency to those principles ; by men of less regard to conscience and duty, in less justifiable and less direct methods. Severe enactments, and penalties of heavy pressure, have been, and will continue to be, counteracted and evaded in every possible way.

Those who have patrons and friends may be willing to obtain the assistance of such patronage to give full operation to the permission of the law ; and if a judgment may be formed from experience of the past, it is to be expected that, in future, every possible expedient will be resorted to, for the purpose of effecting exchanges, to extend those permissions to their utmost verge of either expressed or implied legality.

“The very small, unworthy, and insufficient maintenance, afforded by so large a number of the single benefices, will occasion patronage to be sought for to render the legal exceptions available, or to obtain pluralities under the prescribed terms and within the limited distances : prohibitory and penal enactments only confine the exercise of patronage, and the effecting of exchanges, to the strict letter of the law, although its spirit and intention be largely con-

travened ; for within those limits the consequences, follow which leave so large a number of benefices without resident incumbents. By the operation of the exceptions and legal distances, benefices are now held at so great a distance from each other, that the incumbent is generally precluded from performing, in one of his parishes, any personal duties, and taking any personal charge of the manners, the improvement, the temporal and the eternal interests of the people, whose misfortune it is to be intrusted to a spiritual care and superintendence so unfavourably circumstanced.

“Two benefices are tenable with each other at any distance if one of them be under the annual value of 8*l.* in the King's Books ;—if both be above that value, the Canon Law provides that they shall not be tenable at a greater distance than thirty miles from each other ; which is now interpreted to extend to forty-five of the present measured miles, and this interpretation rests upon decisions made in the courts of law.

“All difficulties are met, and many ensnaring dangers are encountered, to effect the numerous exchanges required from time to time to bring the tenure of benefices within the present permission of the law ; and which, after all, leave the state and the people subject to the great deficiency that has been noticed in this address.

“May it not then be thought an object most worthy of your lordship's benevolent intention, to consider whether these difficulties and dangers might not be removed, and whether these exchanges which are now, and long have been, carried into effect, in too many instances, with injurious consequences to the church and to the country, might not, by an alteration of the law, be made highly beneficial to both ; and at the same time productive to the individuals of much less anxiety in effecting them, and of much more satisfaction in performing the duties and enjoying the remunerations of their benefices.”

“These advantages might possibly be attained,—if those parts of the present Acts, granting exceptions, authorising pluralities, and fixing legal distances, were repealed : and if the wisdom of Parliament should be able to devise and establish some new regulations, providing that, in all cases where an incumbent shall be permitted to hold more than one benefice, the preferments

shall be contiguous ; so that by residing upon one of the benefices, he might, at the same time, take a personal charge and superintendence of the other also.

"Thus those parishes that are without the absolute residence of an incumbent might be made to partake of the benefits of his personal care, his personal example, his personal hospitality, and his personal discharge of the various duties of his pastoral office ; and a participation in these advantages might be gradually and ultimately extended to the 5,900 benefices now deprived of them."

"The union proposed is not a union of parishes, but of patronage, and that not necessarily a permanent one ; but either permanent or temporary at the discretion of a disinterested and impartial board. In all cases the parishes retain the same effect upon the tenure, after union of possession, as when held at a distance. The exchange and union of patronage are intended not to increase but to remove the injurious consequences of non-residence, by placing contiguous parishes instead of distant ones under the charge of the same incumbent, with the assistance, as before, of a curate to perform the duties of one church while the incumbent is employed in the other. The advantage to be gained is the personal inspection of the incumbent in both parishes, and all the pastoral labours and beneficial influence of the incumbent and curate given to each parish, though the habitation of the incumbent be only in one of them ; labours and influence which cannot possibly be given to both when the two preferments are forty or fifty miles distant."

Reserving general principles, we are disposed to think that this plan, if carried into effect, might be an approximation towards superceding non-residence ; but it is clogged with so many difficulties, that if the legislature could make up their minds to adopt such a measure, they would act most simply and desirably by going one step farther, and abolishing pluralities altogether ; not of course interfering with those at present existing, but by a prospective enactment, which could injure no person. We should however be glad, in default of more decisive measures to see some such plan as Dr. Yates proposes carried into effect, not because we think even contiguous pluralities free from exception, but on account of the additional impediments which his mea-

sure would throw in the way of pluralities altogether ; as the requisite exchanges, we are convinced, could not in many instances be made, at least till the contiguous livings became gradually vested in the same patron, and assumed the exceptionable form of Unions, the evil of which is so strongly felt in Ireland.

Dr. Yates carries his views beyond the parochial clergy, and particularly urges the impropriety of plurality of offices in the higher departments of the church. We cannot find room for further extracts ; but we strongly recommend his publication to the perusal of all who have the power and the heart to assist in effecting the great object of improving the pastoral efficiency of our venerable Establishment. As we are not reviewing his publication, but only extracting some of his statements for the information they convey relative to the present condition and prospects of the Established Church, we forbear, at least for the present, entering upon a regular consideration of the various topics, and the chief measure, above mentioned, proposed in the work.

THE PLANTING OF THE CROSS AT MONTPELLIER.

It is deeply to be lamented, that the laudable zeal of the Ultra Royalists and Ultra Catholic party in France to awaken a sense of religion among the people, should have been expended chiefly in reviving the most frivolous mummeries and superstitions of the Church of Rome, undefecated by the Scriptural light of the Protestant Reformation, or even by the moderate counsels of those members of the Gallican hierarchy itself,—the Pascals, the Fenelons, and the Arnaulds of a former age, who, with all their attachment to a corrupt church, inculcated a far more pure and spiritual system than that which the itinerating missionaries of the papal power are now zealously endeavouring to introduce. These new fopperies, studiously accommodated to the French nation, will too probably tend to fanatize one part of the people, and to disgust the other ; leaving both alas ! at a distance from the pure and heart-searching doctrines and duties of our holy religion. The style in which these spectacles are arranged for the public edification may be learned from the following graphic description of "the planting of the cross" at Montpellier. It is extracted from the tour of a recent

female traveller. We are not wholly satisfied with one or two of the writer's incidental remarks, and should be inclined to substract something from the "much good" which she states to have been done by the Catholic missions till we are better assured than we at present are that these splendid and imposing ceremonials will be succeeded by a cordial reception of the religion of the Bible in its elevating purity of doctrine, and its holy and self denying effects upon the life. The general distribution of the Scriptures, the Christian education of children and youth, and the simple unostentatious preaching of the Gospel, though they might not have suddenly drawn together as if by magic, "five thousand communicants, who never received the sacrament before," or emptied the markets of poultry during Lent, would, in our Protestant judgment, have laid a much safer and surer foundation for a genuine and rational revival of scriptural piety, among the much neglected population of France, than all the pomp of spectacles and hallowed relics. We are not, indeed, insensible to the decencies and public advantages of the outward forms of religion; but these may, and often do, exist where there is none of its power, and are always the more dangerous in proportion as they lead men to substitute the one for the other.

We are thankful, however, that even "one young servant girl" should have had her conscience awakened to a practical duty, and we would hope that in her instance, and many others, "penance" was what the word really means, *genuine repentance*—and that at least here and there a true penitent in these promiscuous assemblages was brought *in heart* to the foot of that Cross, and the obedience of that Saviour, whose representation was, as we think, superstitiously, if not profanely, obtruded on their outward senses. The extract is as follows:—

"April 19, 1821—We this day retraced our steps to Montpellier, and took up our abode at l'Hotel du Palais Royal. In our promenades about this place, we could not avoid being struck with the astonishing alteration which the mission appears to have operated in the manners of the inhabitants since our visit a few months before. Those who during the season of the carnival seemed to be occupied only in dancing, dressing and card-playing, were now to be seen constantly attending their churches and procession. The town looked desolate, and the market was absolutely deserted. In all the poultry market was only to be found one woman with a few couples of chickens! The

part appropriated to vegetables was not quite so abandoned. Many of the shops were filled with engravings of the Holy Family, and sacred pictures; but among them M. L'Abbe Guyon and the cross were the most universal. There is no doubt that the mission has done much good here; five thousand individuals have communicated, who never received the sacrament before. A young servant girl, who had stolen some articles from her mistress, confessed her crime to M. Guyon, restored the stolen goods, and submitted to the penance imposed on her.

"April 27.—How shall I describe the singular ceremony of the plantation of the cross? Such an *elan* of popular feeling as it excited is scarcely to be rendered by description. The procession moved from the hospital about eleven o'clock; and we first perceived it as the foremost part came winding down the street to the esplanade. A body of cavalry preceded; followed by the *Penitens blancs* in their white dresses and veils, with the usual masks, walking four abreast, two on each side of the road. Among this band were several vases adorned with flowers, and a temple, supported by statues representing angels, in the interior of which were gilded images of the Virgin and Child; the canopy was ornamented with white feathers. Next came the *Penitens blues*, distinguished by a blue ribbon round their necks; after them, the boys and men of the hospital, and the school of orphans. Then followed the body of the inhabitants, who formed the great mass of the procession, distributed according to their respective parishes.

"The unmarried females preceded, amounting to an immense number; veiled, and attired completely in white, and each holding a small blue flag, on which the cross was worked in white satin. Among them were all the principal young ladies of the city, easily distinguishable by the elegance of their attire, from those belonging to inferior classes. They wore caps and veils of gauze, or muslin, or lace; muslin dresses, beautifully trimmed, and white satin shoes. They sung psalms and hymns as they proceeded. When this part of the female procession reached the esplanade, they made a pause, and the different divisions sung in parts, those behind responding to those in the fore-ground. This scene was very interesting: and it was impossible to see so many elegant young ladies in this bridal attire, and to hear their harmonious voices chaunting sacred music, without the imagination being transported to 'the multitude having white robes and palms in their hands,' and to the 'harpers harping with their harps,' which the Apocalypse presents to the scriptural reader. I felt how strongly the Roman Catholic religion addresses itself to the senses; and how calculated it is to obtain and preserve power over the multitude, since even I a Protestant, am not insensible of the the seductive and touching influence of some of its ceremonies.

"Each parish was preceded by a band of music, making, by its martial melody, rather a singular contrast with the religious chaunt which so soon succeeded to it.

"After this almost countless train of white females had slowly swept along, came a *sable*

suit composed entirely of the married women, who were all in black, with the exception of a white veil. Madame de F. only, the lady of the first President, wore a black veil to distinguish her from the rest. Next followed two companies of men, who had already taken their turn to carry the cross, two hundred in each division: a third company were relieved by a fourth, at the foot of the esplanade; the remaining six relieved each other at the various stations appointed for that purpose. At each of these places was erected a species of canopy, formed of high posts, festooned with evergreens and connected with wreaths of the same, intermixed with artificial white flowers; from many were suspended crosses formed of lilacs, stocks, &c.

"Then came the cross itself, the first sight of which was accompanied by loud cheers from the assembled multitude crying '*Vive la Croix hurra, hurra!*'" It was forty-five feet long; and the wooden figure of our Saviour was painted with the blood flowing from the wounds. It was to me an unpleasant spectacle, and I involuntarily closed my eyes. The artificers of the image it seems thought it really alive; and in consequence, declared to the Abbe Guyon that they would not nail it to the cross; which office the missionary was obliged to execute himself. M. Guyon was in this part of the procession, marshalling the men, giving the word of command, now jumping on the cross, then on the frame work, in the prosecution of his arduous office, and reminded me of David dancing before the ark.

"The bishop and clergy followed the cross;

after them, the authorities, and last of all a regiment of soldiers and band. I have omitted to mention that two thin lines of infantry extended throughout the whole length of the procession, to keep off the crowd.

The procession took two hours in passing by the spot on which we were stationed; it consisted of fifteen thousand individuals; about sixty thousand were present, including the spectators assembled in different parts of the town to view it.

"To this immense multitude, M. Guyon addressed a few words of exhortation, first from the cross, and afterwards from a stone pedestal, which, prior to the revolution, supported a statue. During this short harangue which lasted only a few minutes, this extraordinary man addressed an appropriate word of exhortation to every class of people present. He spoke to the Bishop and authorities, paying them the highest reverence; to the clergy, the officers, the soldiers, the nobility, the merchants, the trades-people, and artisans; the ladies, the females of the lower orders; the young, the old, the rich, the poor. Above all, he exhorted them to concord, oblivion of parties, and past injuries, loyalty, religion, and universal charity.

"When the cross began to be raised, a general shout of acclamation burst from the assembled multitude. A young lady near me (who had escaped from the procession, alarmed by the vicinity of the horses) exclaimed, '*Que c'est édifiant cela.*' I smiled internally, but reflected that it was well for her if she was edified."

View of Public Affairs.

FOREIGN.

FRANCE.—The speech of the king of France, at the opening of the chambers on the 23th of January, disclosed in strong language those intentions of the French government towards Spain which had been partially foreseen, from the tenor of the several documents mentioned in our last Number. After stating various domestic improvements, and particularly the flourishing state of the finances of the kingdom, the speech proceeds to use the following extraordinary language:

"Divine justice permits, that, after having for a long time made other nations suffer the terrible effects of our disorders, we should ourselves be exposed to dangers brought about by similar calamities among a neighbouring people.

"I have made every endeavour to guarantee the security of my people, and to preserve Spain herself from the extremity of misfortune. The insatiation with which the representations made at Madrid have been rejected, leaves little hope of preserving peace.

"I have ordered the recal of my minister: one hundred thousand Frenchmen, commanded by a prince of my family,—by him

whom my heart delights to call my son,—are ready to march, invoking the God of St. Louis, for the sake of preserving the throne of Spain to a descendant of Henry IV.; of saving that fine kingdom from its ruin, and of reconciling it with Europe.

"Our stations are about to be reinforced in those places where our maritime commerce has need of that protection. Cruisers shall be established every where, wherever our arrivals can possibly be annoyed.

"If war is inevitable, I will use all my endeavours to narrow its circle, to limit its duration: it will be undertaken only to conquer a peace, which the present state of Spain would render impossible. Let Ferdinand VII. be free to give to his people institutions which they cannot hold but from him, and which by securing their tranquility would dissipate the just inquietudes of France: hostilities shall cease from that moment. I make, gentlemen, before you, this solemn engagement.

"I was bound to lay before you the state of our foreign affairs. It was for me to deliberate. I have done so maturely. I have consulted the dignity of my crown, the honour and security of France. Gentleman, we are Frenchmen; we shall always be agreed to defend such interests."

We have given this passage entire, because it forms a most important and

memorable document, and has excited a strong degree of surprise and indignation among persons of all parties in this country, and throughout every part of the continent where men are allowed to form and to express a fair judgment upon state proceedings. For ourselves, it is with the greatest grief and concern, we would not willingly use the word *indignation*, that we witness the French government—untaught by the miseries of five-and-twenty years of disaster and revolution, and unmindful of those lessons of patriotism and political wisdom which, during that period of humiliation the house of Bourbon had most ample opportunities of learning, in the free and hospitable kingdom that welcomed them as outcasts to its bosom—reviving, in contempt of public feelings even in France itself, and in violation of the best interests of mankind, the exploded servilities of the darkest feudal days, and assuming the right of hostile interference in the purely domestic affairs of foreign and independent countries, although these have not, like revolutionary France, justified such interference, by having invited the subjects of other states to fraternize with them, or having endeavoured to sow the seeds of discord among their neighbours. It is difficult to know which part of the speech calls for the strongest reprobation, whether the mockery of pretending to be actuated by the benevolent motive of “saving that fine kingdom from ruin,” or the bigotry and absurdity of representing all civil rights as a mere boon from princes, which they are at liberty to give or withhold just as suits their fancy or convenience, without responsibility or appeal; or the profaneness of invoking the Almighty, not for the holy purpose of restoring or cementing peace and concord, but, through a deluge of blood and all the fearful horrors of war and desolation, to interpose his omnipotent arm in order “to preserve the throne of Spain to a descendant of Henry the Fourth!” What judgment the great body of the French people will form of such principles it is easy to conjecture, though the French press dares not at present make the disclosure. The two chambers have voted, though not without warm debates and a proposed amendment, addresses which are an echo to the speech, and couched like the speech itself, in that miserable strain of sentimentalism which in this country would be general-

ly disgusting, and must be so to every man in France possessed of true taste and right feeling. “The king,” says the peers’ address, “would have been able to fulfil the dearest wish of his heart,” (namely, in taking off a considerable portion of taxation, instead of asking and receiving a loan of five millions sterling,) “if the genius of evil which hovers over Spain had not interposed to retard this great benefit.”

“Why,” continues the address, “must the memorable example of the rapid unexpected return of our prosperity, after unheard-of misfortunes and losses, be lost to Spain, when that return is evidently due to the triumph of legitimacy, as well as to the intimate alliance of religion, order, and liberty? And by what fatality have the disinterested counsels of a monarch whose wisdom is respected, and whose good faith is honoured by Europe, been rejected by those who hold under the yoke a nation with which we have not only the relations of vicinage and reciprocal wants, but also the ties which arise from political interests, a common faith, and the kindred of the sovereigns? Sire, to preserve Spain from an imminent ruin, the consequences of which would be fatal to our own tranquility, you have summoned to arms 100,000 Frenchmen: at their head marches a prince of your family—of that august family always prodigal of its blood when its glory and ours are at stake. Such an army is worthy of having for its chief a prince of tried valour: his virtues form the sure pledge which your majesty presents to the people whom you wish to deliver: to the people to whom is offered a salutary support to assist them in finally escaping from the anarchy which devours them, and in guaranteeing at the same time their own happiness and the repose of nations, under the protection of institutions freely emanating from legitimate authority.”

In acknowledging the just and constitutional power of the king to make war or peace, both chambers seem to hold very lightly the privilege and duty of the national representatives to demand and receive such statements as to its expediency or necessity as may justify them in voting the supplies for conducting it. “It belonged to your majesty alone,” continues the address, “to deliberate on the great questions of war or peace. We receive with respect this communication, and repeat with you *that we are Frenchmen!*” But though this sentimental effusion was sufficient, it seems, to cause it to be taken for granted that in declaring war against Spain the government was perfectly right and reasonable, and that no inquiry whatever was necessary respecting the motives, the justice, or the probable results of such a measure, a more explicit answer was necessary to satisfy

those ultra friends of despotism who complained that this just and necessary war had been too long delayed. To this accusation M. Villele, one of the most moderate of the French ministry, and whose sentiments have been stated to be uniformly against the commencement of hostilities, is reported to have replied in the secret sitting of deputies, that "every thing which *could* be done against the constitutional system *had been done*: that it was difficult to supply the extravagant demands of the chiefs of the army of the faith for men and money; but that assistance was given them, and insurrection was stirred up wherever it was possible." This speech, however, has been disavowed; and the editors of the journals which inserted it are to be prosecuted. It would, indeed, have been a most perfidious proceeding that the French government should have themselves planned or fomented those disturbances, on the existence of which they have for months been grounding the duty of hostile interference; and we shall be glad to see not only the speech which states it disclaimed, but the fact itself distinctly disavowed and disproved. No one, however, will be slow in admitting the possibility of such conduct, on the part of the present government of France, who is aware of the manner in which its solemn engagements respecting the slave trade have been fulfilled.

Against the more liberal party ministers defended themselves, by pleading that had they abstained from hostile measures towards Spain, it would have been under the certainty of seeing foreign armies again violate their own territory, in order, if not to force the co-operation of France in putting down the Spanish constitution, at least to effect that object themselves. Had those who now govern France, however, not been the willing agents in this work of iniquity and oppression, such a menace on the part of Russia, Austria, and Prussia, might have been treated with contempt.—Against France united with England in resisting so atrocious an attempt, what could these powers have hoped to gain? Only disaster and ruin.

Actual hostilities, we are happy to find, have not *yet* taken place.—The strong and unanimous expression of opinion in this country, to which we shall have occasion to refer, seems to have had some effect in restraining the headlong course of the French executive government. With the government, parliament, and people of Great Brit-

ain, almost to a man, against them; with every lover of justice and public liberty throughout Europe united on the same side: with the Spanish people roused to unwonted exertion, and almost maddened at the thoughts of another French invasion, not a whit less unjust than the last; with an equally dangerous enemy in the discontent and disaffection of a large class of the French themselves; with a press that awaits only the first signal to explode all its long-hidden thunders; with a powerless navy; with weak and endangered colonies; and with an army more likely at the first sound of the *vivas* of liberty to make common cause with their enemy, than to attack and subdue them; it must evince more than an ordinary degree of political madness if the French government do not pause yet a little longer, and seize the first favourable moment for "backing out" of their rash and unjustifiable enterprise. Let us not, however, forget, amidst the affliction which every British Christian must feel at these proceedings, that we owe to all men, and certainly not least to our near neighbours and allies, and for "all who are in authority" among them, the duty of forbearance, conciliation; and, above all, of prayer, that He who has the hearts of kings and legislators in his power would graciously dispose them to those measures which may best promote his glory, and the peace and welfare of mankind. We even venture to suggest, as Christian Observers, whether it might not be proper, during the present season of Lent, for a day of public prayer and fasting to be set apart to implore the Great Author of Peace to avert the commencement of war and all its horrors. Even on political grounds, we can conceive that such a measure might produce a very beneficial and solemnizing effect, not only at home but throughout Europe and the world.

SPAIN.—The intelligence from Spain manifests the most determined purposes of resistance to the unjust aggressions of France. The king's reply to the address of the Cortes was highly patriotic; and the resolutions adopted by the Cortes sound loudly the note of warlike preparation. The Spanish youth are said to present themselves in crowds for the common defence. Hopes are expressed of an accommodation between the moderate and more democratic constitutionalists, and the British influence is stated to be powerfully used to produce this desirable result. The

proceedings in our parliament were likely to be extensively circulated and warmly hailed throughout Spain.

TURKEY.—Almost the only communication from this quarter is the confirmation of the surrender of the important fortress of Napoli di Romani to the Greeks, in whose favour the general balance of events seems still to incline. We are persuaded that the more the nature of Turkish despotism is known and considered, the stronger will be the sympathies of Europe in favour of the Christian subjects, or rather slaves, of that proud, cruel, and unjust government. "Think," says a recent traveller, the Rev. Mr. Fisk, one of the American missionaries in Jerusalem, "Think of a government, in which every office is sold to the highest bidder, and in which a criminal may almost uniformly obtain his freedom by the payment of money;—think of schools, in most of which the only thing taught is to pronounce the words of a language which neither pupils nor teacher understand;—think of places of public worship, in which nearly all the exercises are performed in an unknown tongue;—think of one half the females in the country prohibited from going out without concealing their faces, while both the laws and the religion of the country allow polygamy and concubinage;—think of a country in which scarce one woman in one hundred can read, and where perhaps not half the men are more fortunate;—think of a country in which the governor has liberty to behead seven men a day, without assigning any reason whatever for so doing, where a criminal is condemned without jury, and I had almost said without trial or witnesses; and, after being condemned, is immediately beheaded, strangled, or hung at the first convenient place in the street, and left hanging two or three days;—think of a country in which, in case of public disturbance, one half of the community can murder whomsoever they please of the other half with impunity;—think of a country, in which an armed man will meet a respectable inoffensive citizen in the street of a populous city at mid-day, and shoot him dead on the spot, and then sit down quietly and smoke his pipe in sight of the corpse, while even the guards of the city are passing by;—think of a country, in which the name of Christianity exists, but only as a name for that superstition and idolatry which belong to paganism, and in which the delusions of the false prophet

exist with all their impurities and all their abominations; such a country, or rather much worse than even this description, is Turkey."

Let Christians and Britons remember these things, not however to exasperate their minds against their fellow-men, of whatever name or nation; but to lead them to renewed gratitude to God for their own unmerited mercies, and to awaken new sympathies in their bosom in the cause of the afflicted and oppressed. And let not even the oppressor be forgotten in the petitions of that holy charity which implores repentance, and mercy, and pardon for all; especially on that approaching solemnity in which our church, catching something of the universal love of Him who, as on that day, died for all mankind, teaches us to include "Turks" as well "as Jews, infidels, and heretics," in the universal range of her intercessory supplications.

DOMESTIC.

The satisfaction of mind, and gratitude to God, with which in our last Number we expressed ourselves as turning homewards from the turmoil of continental oppressions, are greatly heightened by the occurrences of another month. Parliament has met. The speech with which it was opened, and which was delivered by commission, his majesty, we regret to say, being too unwell to go through the fatigue, has excited very general approbation among persons of all parties throughout the country. No amendment was offered in either house, except a slight attempt by Lord Stanhope, supported by only two other members, to pledge the Lords to an early inquiry into the distresses of the agriculturalists, with a view to the michievous measure of again altering the currency. With this exception, even the Opposition loudly applauded the speech, which was as follows:

"My Lords and Gentlemen,

"We are commanded by his Majesty to inform you, that since he last met you in Parliament, his Majesty's efforts have been unremittingly exerted to preserve the peace of Europe.

"Faithful to the principles which his Majesty has promulgated to the world, as constituting the rule of his conduct, his Majesty declined being a party to any proceedings at Verona, which could be deemed an interference in the internal concerns of Spain on the part of foreign powers. And his Majesty has since used, and continues to use, his most anxious endeavours and good offices to allay the irritation unhappily subsisting between the French and Spanish Governments; and

to avert, if possible, the calamity of war between France and Spain.

"In the East of Europe his Majesty flatters himself that peace will be preserved: and his Majesty continues to receive from his allies, and generally from other powers, assurances of their unaltered disposition to cultivate with his Majesty those friendly relations which it is equally his Majesty's object on his part to maintain.

"We are further commanded to apprise you, that discussions having long been pending with the Court of Madrid, respecting depredations committed on the commerce of his Majesty's subjects in the West Indian Seas, and other grievances of which his Majesty had been under the necessity of complaining, those discussions have terminated in an admission by the Spanish Government of the justice of his Majesty's complaints, and in an engagement for satisfactory reparation.

"We are commanded to assure you that his Majesty has not been unmindful of the Addresses presented to him by the two Houses of Parliament with respect to the Foreign Slave Trade. Propositions for the more effectual suppression of that evil were brought forward by his Majesty's Plenipotentiary in the conferences at Verona, and there have been added to the treaties upon this subject already concluded between his Majesty and the Governments of Spain and the Netherlands, articles which will extend the operation of those treaties, and greatly facilitate their execution.

"Gentlemen of the House of Commons,

"His Majesty has directed the estimates of the current year to be laid before you. They have been framed with every attention to economy; and the total expenditure will be found to be materially below that of last year.

"This diminution of charge, combined with the progressive improvement of the revenue, has produced a surplus exceeding his Majesty's expectation. His Majesty trusts, therefore, that you will be able, after providing for the services of the year and without affecting public credit, to make a further considerable reduction in the burdens of his people.

"My Lords and Gentlemen,

"His Majesty has commanded us to state to you, that the manifestations of loyalty and attachment to his person and government, which his Majesty received in his late visit to Scotland, have made the deepest impression upon his heart.

"The provision which you made in the last session of Parliament, for the relief of the distresses in considerable districts in Ireland, has been productive of the happiest effects, and his Majesty recommends to your consideration such measures of internal regulation as may be calculated to promote and secure the tranquility of that country, and to improve the habits and conditions of the people.

"Deeply as his Majesty regrets the continued depression of the agricultural interest, the satisfaction with which his Majesty contemplates the increasing activity which pervades the manufacturing districts, and the flourishing condition of our commerce in most of its principal branches, is greatly enhanced by the confident persuasion that the progressive prosperity of so many of the in-

terests of the country cannot fail to contribute to the gradual improvement of that great interest, which is the most important of them all."

The extent to which we have already carried our remarks prevents us from dwelling upon the many important topics of this speech. On the affairs of Spain, ministers have expressed themselves as became the members and ministers of a free government. Among the Opposition, and particularly on the part of Sir James Mackintosh and Mr. Brougham, the speech of which last produced a very strong impression, the expressions of indignation at the conduct of the allied sovereigns were of course much more vivid: but one general feeling appears to prevail, throughout parliament and the country, on the great principles of the question; and this unanimity, as we have already stated, must have some influence upon the continental powers.

The new chancellor of the exchequer, Mr. Robinson, has already opened his budget, and, in one of the ablest and most luminous speeches which has probably ever been made on a financial subject, has given upon the whole, a very cheering view of our condition. In spite of our heavy burdens, and in the midst also of loud complaints of agricultural distress, the prosperity of the country seems to be unquestionably progressive. The expenditure of last year (including the interest of our debt, funded and unfunded amounting to nearly thirty millions) was 49,449,311*l*. The revenue was 54,414,650*l*., leaving a surplus of nearly five millions, subject however, to a deduction of upwards of two millions, to the commissioners of half-pay. The surplus of the present year, subject to a like deduction, he estimated at 7,244,202*l*.; of this surplus he proposed that a part should go to a remission of taxes, chiefly of the assessed taxes, to the amount of 2,233,000*l*.. The assessed taxes of Ireland he proposed to do away with entirely, and at the same time to adopt some other beneficial financial regulations with respect to that country calculated at once to improve both its political and moral condition. The view also which Mr. Robinson gave of the improvement of our general trade, in consequence of the gradual substitution of juster and more liberal principles of commercial policy, in the place of the narrow, selfish, exclusive system which had hitherto obstructed the reciprocal benefit of nations in their intercourse with each other, was gratifying in a very high degree. It proves

how essentially the law of kindness, and consideration, and liberality towards others, in national no less than in individual transactions, is linked with the well-being of those who exercise it; and it affords reason to hope that those vicious restrictions which, to the detriment of the national interests, are still maintained among us, will speedily be done away. We allude here more particularly to those protecting duties by which the slave-labour of the West Indies is favoured, in preference to the free labour of the East—a preference which, while it costs the British public an immense annual sum drawn directly from their pockets, is that alone which seems to maintain in all its rigour and deformity the cruel system of bondage which, to the disgrace of this Christian

country, is still maintained in our colonial possessions. But the whole of this momentous subject, we rejoice to believe, will undergo a thorough revision in the present session of Parliament.

Many other important topics have been brought before Parliament, but we must pass them over for the present. The Catholic question is postponed till the 17th of April, in consequence of the present excited state of party-feeling in Ireland. A fresh Marriage Bill has been introduced; and we would hope that an effort will be made to effect the desirable object, which we pointed out in our review of last year's Act, of consolidating all our marriage laws in one statute. A committee of the lords has been appointed for that purpose.

Answers to Correspondents.

M. Q.; L.; Z.; SENEX; M.; S.; S. P.; R. M.; D. A. B.; A CLERGYMAN; have been received, and will be duly weighed.

In reply to the inquiry of OXONIENSIS, as to whether we intend to review Mr. Norris' last attack upon the Bible Society, we venture to extract a passage from the letter of a highly respected friend, to whom we committed that work, with another of kindred spirit. His reply speaks, we think, a very prevailing and increasing feeling among pious, moderate, and well-informed persons. "As to controversy in general," says our friend, "and especially this most wretched of all wretched controversies, I have contracted such a thorough dislike to it, that I cannot bring myself, except where duty calls me, even to read it. It seems to me that party spirit will say any thing, and that some modern writers, provided they can gratify their party, care not what mistatements they publish. It is far worse than wasting time, to spend it on such productions." We quite agree with our friend. Does Oxoniensis imagine that mere arguments could be of any avail on the subject of the Bible or Church Missionary Society, with such writers, for example, as the conductors of the Christian Remembrancer, who in their last Number, in allusion to "country auxiliaries," condescend to speak of "the humbug and quackery of evangelical spouting clubs?" The word "humbug" is not in our dictionary; we therefore say nothing of it, as we might misrepresent its meaning: but what "clubs" and "quackery" are, is very clear; and we would candidly ask Oxoniensis, after perusing the names of the many noblemen, statesmen, prelates, clergymen,—and respectable laymen, who are enrolled in the lists of the Bible and Church Missionary Societies, not forgetting the respected nobleman at the head of his Majesty's government, whose share in this "humbug" and whose "quack" speech, at one of these "spouting clubs," have called forth Mr. Norris' displeasure,—whether he thinks any answer due to persons who so far forget the amenities of literature, the charities of religion, and even the ordinary courtesies of society, as to write in the manner we have described. Those readers, however, who may wish for another answer to such attacks, after the many unanswerable ones already before the world, may consult Mr. Sholefield's able reply to Mr. Norris, which effectually refutes all that wears the semblance of argument, and much that has no such semblance, in that gentleman's publication. Our readers will see from the next Notice, that the Bible Society, with all its alleged faults, has succeeded in calling forth something better and more substantial than "loquacity," and "ostentation," and that the desire of making speeches and figuring on a list of charitable contributions are not the only sources of its well dispensed income.

We are requested to state that the half of a bank note, No. 9742, for 100*l.*, sent anonymously, has been received by the British and Foreign Bible Society.

The sentence omitted in transcribing Bishop Dehon's discourse on Luke xviii. 37, as a family sermon, occurs in speaking of the change which takes place in conversion; and follows the sentence beginning "Faith and hope, and charity, and all the objects of the moral world," &c. It stands as follows: "The sources of the good feelings, which, while they were blind, occasionally warmed their souls, and the fair complexions of the graces with whose benevolent deeds they were occasionally refreshed, will be seen." Our reason for omitting it was, that it did not appear to us to be expressed with sufficient clearness and accuracy for a family sermon, and might leave an impression on the mind of the hearer, contrary to the doctrine of the Thirteenth article.

In reply to an inquiry, respecting the authenticity of the *Memoir of Thomas Hogg*, we are permitted to give the name of the relator, the Rev. W. Read. The circumstances occurred at Midsummer-Norton, Somersetshire, of which Mr. Read was, at that time, the resident clergyman.

The publication mentioned by "*A sincere Friend*," we assure him, has not escaped our notice.